



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

**A CRITICAL EXAMINATION
OF THE
PESHITTA VERSION OF THE BOOK OF EZRA**

**COLUMBIA UNIVERSITY PRESS
SALES AGENTS**

NEW YORK

**LEMCKE & BUECHNER
30-32 EAST 20TH STREET**

LONDON

**HUMPHREY MILFORD
AMEN CORNER, E.C.**

SHANGHAI

**EDWARD EVANS & SONS, LTD.
30 NORTH SZECHUEN ROAD**

CONTRIBUTIONS TO ORIENTAL HISTORY AND PHILOLOGY

No. VII.

A Critical Examination
OF THE
Peshitta Version of the Book of Ezra

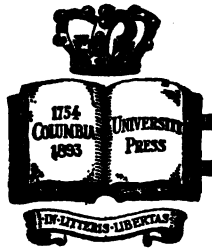
BY

CHARLES ARTHUR HAWLEY, S.T.M.

D.C.
20/2

SUBMITTED IN PARTIAL FULFILMENT
OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR
OF PHILOSOPHY, IN THE FACULTY OF PHILOSOPHY,
COLUMBIA UNIVERSITY

SWANSON



New York
COLUMBIA UNIVERSITY PRESS

1922

to VIII
ABSTRACT

BS1355
H3

EXCHANGE

Printed by W. DRUGULIN, Leipzig.

kh

TO MY HONORED TEACHER
PROFESSOR JULIUS A. BEWER, PH. D., D. THEOL.
IN GRATITUDE
FOR HIS INSPIRING TEACHING, WISE
COUNSEL AND TRUE FRIENDSHIP.

517496

1

NOTE

The present Study of the Peshitta text of the Book of Ezra fills a lacuna in the literature devoted to that translation of the Old Testament. Whether we agree or not with the conclusions reached by Dr. Hawley, everyone who reads the following pages must feel certain that he has gone deeply into the subject and has made use of all the material that is available.

Columbia University
1922.

Richard Gottheil.

PREFACE

This dissertation is the outcome of an investigation begun during postgraduate work in Union Theological Seminary in a Seminar conducted by Professor Julius A. Bewer. After reviewing the adverse criticisms of the scholars concerning the Peshitta Text of the Book of Ezra, and then carefully studying the Peshitta itself, I found that the value of the latter for textual criticism had been considerably underestimated and as a result almost entirely neglected. During further postgraduate study at the University of Basel, I continued my study of the Ezra text. Finally, during the summer semester of 1922 at the University of Halle-Wittenberg, I brought this work to the point where I offer my investigations to the public.

I take this opportunity gratefully to acknowledge my indebtedness to Professor Richard J. H. Gottheil, and to Dr. Frederick Vanderburgh of Columbia University; to Professors Fagnani and Henry Preserved Smith of Union Theological Seminary; and to Professors Duhm, Alt, Wernle, and the late Friedrich Schulthess of the University of Basel; and to Professors Gunkel, Brockelmann, Bauer, and Dr. Hempel of the University of Halle-Wittenberg. To Professor Bauer of Halle and to Professor Budde of Marburg I express deep appreciation for valuable assistance given me in reading the proof. I gratefully acknowledge my special indebtedness

to Professor Julius A. Bewer of Union Theological Seminary under whose sympathetic direction and inspiration I have done all my work.

University of Halle-Wittenberg in August 1922.

CHARLES ARTHUR HAWLEY.

BIBLIOGRAPHY

- BARNES, W. E., *Peshitta Text of Chronicles* (Camb. Univ. Press, 1897).
- BATTEN, L. W., *Ezra-Nehemiah* (New York, 1913).
- BERTHOLET, A., *Ezra und Nehemia* (Tübingen, 1902).
- BEWER, J. A., *Der Text des Buches Ezra* (Göttingen, 1922).
- BLOCH, Joshua, *A Critical Examination of the Text of the Syriac Version of the Song of Songs*. *AJSL*, 1922.
- BUHL, F., *Canon and Text of the Old Testament* (Edinburgh, 1894).
- BURKITT, F. C., Article "Text and Versions", *Ency. Biblica*.
- CORNILL, C. H., *Einleitung in das Alte Testament* (Tübingen, 1913). *Das Buch des Propheten Ezechiel* (Leipzig, 1886).
- DAVIES, T. W., *Ezra, Nehemiah, and Esther* (New York, 1909).
- DUHM, B., *Die Psalmen* (Tübingen, 1922).
- DUVAL, R., *La Littérature Syriacque* (Paris, 1907).
- GUTHE, *The Books of Ezra and Nehemiah*, (Leipzig and New York, 1901).
- KLOSTERMANN, A., *Geschichte des Volkes Israel* (München, 1896).
- MEYER, Ed., *Die Entstehung des Judenthums* (Halle, 1896).
- NESTLE, E., *Bibelübersetzungen (Syrische Übersetzungen)* PRE III.
- NÖLDEKE, Theodor, *Die Alttestamentliche Literatur* (Leipzig, 1868).
- RAHLFS, *Beiträge zur Textkritik der Peschitta ZATW* 1889.
- SIEGFRIED, D. C., *Ezra, Nehemia, und Esther* (Göttingen, 1901).
- STUECKENAGEL, C., *Einleitung in das Alte Testament* (Tübingen, 1912).
- SWETE, *Introduction to the Old Testament in Greek* (Cambridge, 1914).
- TORREY, C., *Ezra Studies* (Chicago, 1910).
- WELLHAUSEN, J., *Text der Bücher Samuelis* (Göttingen, 1871).
- WRIGHT, W., *A Short History of Syriac Literature* (London 1894). *The Homilies of Aphraates* (London, 1869).

ABBREVIATIONS

- AJSL, American Journal of Semitic Languages and Literatures.
BDB, Brown, Driver, Briggs. Hebrew Dictionary.
Esd, I Esdras Swete, Old Testament in Greek.
Esd. A, Alexandrian Codex of I Esdras.
Esd. B, Vatican Codex of I Esdras.
Esd. L, Lagarde's text of I Esdras in "Libri Veteris Testamenti Syriace".
1861.
Esd. Syr., Syriac of I Esdras, according to Lagarde.
G (LXX), The Greek translation, according to Swete's Edition.
GA, Alexandrian Codex of the Greek Ezra.
GB, Vatican Codex of the Greek Ezra.
GL, Lagarde's Edition of Ezra.
MT, Masoretic Text.
Neh., Nehemiah.
PRE, Realencyclopädie f. Prot. Theol. u. Kirche. 3. Aufl.
S, Syriac (Peshitta).
Vulg., Vulgate.
L, Lee's Edition of the Syriac Text.
P, Paris Polyglott.
RV, American Revised Version (1901).
U, Urumia Edition of Syriac Text.
W, London Polyglott (Walton).
ZATW, Zeitschrift für alttestamentliche Wissenschaft
+, Addition to the text.

INTRODUCTION.

The Bible of the Syriac Church, like that of the Alexandrian (Greek), was the work of several translators and was made at different times. After the ninth century, Syriac Mss. of the Old Testament generally went by the name of Peshitta. The origin of the Peshitta lies in obscurity. Internal evidence points to characteristics both of Jewish and of Christian translators.

Nöldeke¹ has stated the facts in the case as follows: "Sie (Peschita) zeigt, namentlich im Pentateuch, nicht bloß in der Auffassung, sondern selbst in den Ausdrücken eine entschiedene Verwandtschaft mit den Targumen, theils mit den officiellen, theils mit den übrigen. Man hat deshalb in neuerer Zeit auch die Peschita ohne weiteres als eine jüdische Uebersetzung beanspruchen wollen, aber dagegen sprechen doch gewichtige Gründe. Manche Stellen zeigen in ihr eine entschiedene christliche Auffassung, zum Theil in Widerspruch mit allen sonstigen alten Uebersetzungen und in einer Weise, die nicht durch nachträgliche Interpolation erklärt werden kann; namentlich finden sich solche Stellen im Syrischen Psalter. Ferner ist die Peschita, soweit wir wissen, nie von Juden gebraucht — der Verfasser des Targums zu den Sprüchen unterwarf sie erst einer Umarbeitung im jüdischen Sinn —, während sie stets bei allen christlichen Parteien

¹ Nöldeke, *Die Alttestamentliche Literatur*, S. 262. Cf. also Buhl, *Canon and Text of the Old Testament*, p. 186.

Syriens als Kirchenübersetzung gedient hat. Auch ist der Dialect, in dem sie abgefasst ist, derselbe, welcher im syrischen Neuen Testament herrscht und der überhaupt die Schriftsprache der christlichen Syrer bildet, deren erstes Monument für uns wenigstens eben sie ist, während wir keine jüdischen Schriften in dieser Mundart kennen."

Wright¹ similarly holds that the Peshitta is "not improbably a monument of the learning and the zeal of the Christians of Edessa. Possibly Jewish converts, or even Jews, took a part in it, for some books (such as the Pentateuch and Job) are very literally rendered whereas the coincidences with the LXX (which are particularly numerous in the prophetic books) show the hand of Christian translators or revisers. That Jews should have had at any rate a consultative share in this work need not surprise us, when we remember that Syrian fathers, such as Aphraates, in the middle of the fourth century, and Jacob of Edessa, in the latter half of the seventh, had frequent recourse, like Jerome, to the scholars of the synagogue."

An example of purely Jewish translation is pointed out by Nöldeke²: "Eine besondere Stellung nimmt aber die syrische Uebersetzung der Chronik ein. Diese ist allerdings ein reines Targum. Sie zeigt vielfache Zusätze, Umschreibungen und rabbinische Ausdeutungen: die Aengstlichkeit bei der Vermeidung von Anthropomorphismen ist hier ganz wie in den Targumen. Den rein jüdischen Character zeigt die Stelle I. Chron. 5 2, wo es heisst: "aus Juda wird hervorgehen der König Messias"; wer diesen Zusatz gemacht hat, für den war doch Christus noch nicht gekommen. Bei diesem wenig gelesenen Buche haben die Syrer also ein jüdisches Targum arglos übernommen."

¹ Wright, *Syriac Literature*, p. 3.

² Nöldeke, *AL*, S. 263 f.

The antiquity of the Peshitta has long been recognized. Nöldeke says:¹ "Die Peschita ist wohl die älteste aller christlichen Bibelübersetzungen. Bei der starken Ausbreitung des Christentums in Syrien und Mesopotamien schon in dessen frühesten Zeiten konnte man eines allgemein verständlichen Textes des damals noch allein als kanonisch geltenden Alten Testaments nicht lange entbehren. Für den heiligen Ephraim (gestorben 373) ist die Peschita denn auch schon ein altes Werk. Für ein hohes Alter spricht auch die Reception bei allen syrischen Secten, die sich doch sonst unter einander so bitter haßten, und ferner das oben dargelegte Verhältniß zur jüdischen Tradition."

The Edessene Canon omitted Chronicles, Ezra, and Nehemiah.² The Nestorians further omitted Esther. Whether this indicates that the Chronicler's work was translated into Syriac at a later time than the first translations, we cannot say. Wright points out³ "that all these books are cited by Aphraates, and that they all appear in the Codex Ambrosianus." Later the books at first omitted were received into the Canon of the Peshitta. At what time we do not know.

No interpretations in Ezra indicate the hand of a Christian. This may be due to the content of the book which gave no occasion where a Christian would be led to make a theological gloss. The entire translation indicates the work of a most careful biblical scholar. The Syriac translation of Ezra is in no case slavishly literal as is that of the Pentateuch but it is often paraphrastic. Why should it not be so? The translator wanted to bring out the meaning of the original as effectively as possible, and he felt that this could be done in a number of cases better by a paraphrase than

¹ Nöldeke, *AL*, S. 264.

² Duval, *Lit. Syr.* p. 32; Nestle, *PRE3* III S. 170.

³ Wright, *Syr. Lit.*, p. 5. *Homilies of Aphraates*, vol. I. pgs. 48, 358, 376.

by a very literal translation. Thus he put into language intelligible to all who might read his work, certain phrases which, if literally rendered, would, in his time, have had no meaning.¹

In 263 for example, the Hebrew עַד כִּן לֹא יִרְאוּ וְיִמְחִי is rendered by S. *... .* A comparison with the Greek translations (G & Esd., G ἕως ἀναστῆ ἱερεὺς τοῖς φοτίζουσιν καὶ τοῖς τελείοις, Esd. ἐνδεδυμένος τὴν δόλῳσιν καὶ τὴν ἀλήθειαν) shows that all three paraphrased the text but that S. has given the clearest explanation of the meaning of the ancient oracular device. G. makes no sense; Esd. is better than G. but certainly inferior to S.

Not only in this case, but all the way through, a comparison of S. with G. shows that the Peshitta version of Ezra was not influenced by G. This is against the opinion of Siegfried.² The cases in which S. and G. agree against MT are of so unimportant a nature that the Syriac translator may never have read G.³ It is all the more remarkable, therefore, that Siegfried's statement should have been accepted as valid for more than twenty years. Evidently nobody has ever examined into its truth.

Again, the generally accepted opinion in regard to the independent value of S. is also false. Siegfried holds that the Syriac "ist oft mehr Umschreibung als Uebersetzung." Klostermann says that the translation is of little value due to scribal errors and the "reine Willkür des Punktators."⁴ Torrey in his "*Ezra Studies*" goes even so far as to say, "the

¹ Cf. 263, 94. Any reader of the English Bible who has had no scientific training is under a handicap in not understanding such phrases as "urim and tummim", which an unskilled reader of S. would not have experienced.

² Siegfried, *Ezra, Nehemia und Esther Handkommentar* S. 9 ("ist von den LXX beeinflusst").

³ Cf. G & S. vs. MT 4 10-12, 5 5, 7 8, 9, 25, 8 36, 9 1.

⁴ Realencyclopaedie, Art. *Ezra-Nehemia*.

Syriac and Arabic versions of the canonical Chron.-Ezra-Neh. have long been known to be late and wellnigh worthless—the Arabic absolutely so—and any attempt to make a critical use or ‘investigation’ of them is a waste of time.”¹ Batten in his commentary on Ezra² ignores S. absolutely; and Löhr in his edition of Ezra in Kittel’s “*Biblia Hebraica*” uses it only three times. Others³ dismiss the Syriac Version without a mention or hold it to be of little value. In fact, until the publication of Professor Bewer’s “*Der Text des Buches Ezra*”,⁴ S. has been wellnigh friendless. Professor Bewer has done much to correct the erroneous ideas regarding S.

When we undertake a comparison between the Hebrew and Syriac, we are at once confronted with the lack of a critical edition of S. The Peshitta text is found only in the Codex Ambrosianus, in the Paris and Walton (London) Polyglotts, and has been reprinted three times by missionary societies. The text found in the Paris Polyglott is that edited by Gabriel Sionita from a late Ms. This, the “editio princeps”, was printed in 1645, and in 1657 reproduced in the London Polyglott. The latter is a careful reprint, there being but one variant spelling (6 19). In 1823 Lee produced an edition for the British and Foreign Bible Society. This, the most accessible edition, reproduces with slight variation the text of the Paris Polyglott. In 1852 the American Missionaries at Urumia published an edition in Nestorian characters, fully punctated and in a simplified spelling.⁵ Another edition, published in 1887 at Mosul, I have been

¹ Torrey, *Ezra Studies* p. 64.

² Batten, *Commentary on Ezra-Nehemiah* in ICC series 1913.

³ Cf. Steuernagel, *Einleitung in das Alte Testament*, § 17.

⁴ Bewer, *Der Text des Buches Ezra*, (Göttingen, 1922).

⁵ The Urumia Edition has the classical and modern Syriac in parallel columns.

unable to obtain; but from all inquiries, I learn that it has no independent value. The editions are really the same, all of them being reprints of the Paris Polyglott.

A minute comparison of the Paris (P), Walton (W), and Lee (L) gives the following result:

3 11 WP חגגו L חגגו.

4 2 W אשכנז, PL אשכנז.

6 19 WL פסח P פסח. This is a variant spelling. One form is as correct as the other.

A similar comparison of Paris, Walton, Lee, and Urumia (U) yields this result:

3 11 U חגגו WP חגגו L חגגו. U omits a reading: "they shouted a shout of joy"; it is evidently an improved edition of L.

4 2 W אשכנז, ULP אשכנז. The mistake is in W. Cf. above.

4 10 WLP אשכנז U אשכנז. Here an attempt has been made to bring U closer to MT — אשכנז.

6 9 LP פסח WU פסח. Variant spellings of the same word.

8 26 WPL חגגו U חגגו. Here U has been corrected by MT which reads חגגו.

9 2 WPL חגגו U חגגו, MT חגגו.

From this comparison, it is evident that U was made with MT at hand as a corrective.

In the following particulars also U differs from PLW: a) Ribui is often omitted in the plurals; b) אשכנז is omitted in 5 15; c) simplified spelling is considerably used, *e. g.* *yodh* and *aleph* are omitted in such words as אשכנז (PLW) which U writes אשכנז.

It is apparent that for all practical purpose these various editions are of equal value, since they all represent one and the same text. I have used *L.* because it is the most convenient.

Unfortunately, the Mss. of the Book of Ezra have not

been collated since the collation by Thorndyke of the Usher, Pococke, and Cambridge Mss. in vol. vi of Walton's Polyglott, which is reproduced here: 2 13 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 2 20 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 2 25 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 2 22 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 2 36 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 2 43 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 2 46 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 2 52 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 2 47 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 270 [נוֹסְטְרִי] Hebr. postulat [נוֹסְטְרִי]. 35 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי] scribe ex Heb. [נוֹסְטְרִי]. 39 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 45 [נוֹסְטְרִי] lege [נוֹסְטְרִי] etsi contra libros. 46 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 4 10 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 4 11 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 4 13 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 4 17 [נוֹסְטְרִי] lege ex Heb. [נוֹסְטְרִי] etsi invitis libris. 4 18 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 64 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי] male. 66 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי] male. 6 13 [נוֹסְטְרִי] Uss. [נוֹסְטְרִי]: Potius deesse puto [נוֹסְטְרִי] e chald. 7 15 [נוֹסְטְרִי] Poc. [נוֹסְטְרִי]. Uss. [נוֹסְטְרִי]. 7 17 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 8 i [נוֹסְטְרִי] Hebr. [נוֹסְטְרִי] libris non obstantibus. 8 14 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 8 15 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי] ibid. [נוֹסְטְרִי] Hebr. postulant [נוֹסְטְרִי] sed libri non juvant. 8 16 [נוֹסְטְרִי] fortasse [נוֹסְטְרִי]. 8 33 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 8 36 [נוֹסְטְרִי] Poc. [נוֹסְטְרִי]. 9 1 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי] male. Ib. [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 9 pro 9. 97 [נוֹסְטְרִי] Poc. [נוֹסְטְרִי]. 98 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 99 [נוֹסְטְרִי] videtur scribendum [נוֹסְטְרִי], etsi libri non juvant. 103 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 104 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 10 15 [נוֹסְטְרִי] Poc. [נוֹסְטְרִי]. 10 18 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי]. 10 20 [נוֹסְטְרִי] nostri, [נוֹסְטְרִי].

The yield of this collation is negligible. While it is, of course, quite possible that a careful collation of all existing Mss. would help us to correct a number of inferior readings, it seems likely that most corruptions will be found in almost all of them, and that our method of correction cannot be simply that of selecting the best reading of the Mss. Fortunately, we have the original Hebrew text from which S. was translated and we are therefore very frequently in a

position to remedy the mistakes of the S text by a careful comparison with MT and by pointing out how the Syriac which we now have has been corrupted by copyists from a Syriac text which corresponded more closely to MT.

Syriac copyists were just as careless and just as careful as other copyists. They frequently confused letters which looked similar to others. We find, e. g., the following confusions more or less frequently:

ܐ, ܘ.	ܦ, ܡ.
ܐ, ܘ, ܦ, ܝ, ܡ, ܡ, ܝ.	ܘ, —.
ܘ, ܘ.	ܡ, ܐ, ܦ.
ܝ, ܝ, ܐ, ܘ, ܐ.	ܘ, ܐ.
ܡ, ܐ.	ܡ, ܐ.
ܐ, ܝ.	ܡ, ܐ.
ܡ, ܘ, ܘ.	ܝ, ܝ, ܘ, —.
ܡ, ܝ, ܘ, ܝ, ܐ, ܘ.	ܡ, ܡ.
ܦ, ܐ, ܘ.	ܐ, ܝ.
ܘ, ܘ.	

Keeping this in mind, I find that the Syriac text should be corrected in the following places:

Proposed Corrections of the Syriac Text.

Ch. I. 8. ܠܝܚܝܬܐ ܠܝܚܝܬܐ. — 11. ܡܡܝܪܝ ܡܡܝܪܝ, cf. 5 14 same error.

Ch. 2. 2. ܡܡܡܝܪܝ ܡܡܡܝܪܝ. — 12. ܠܝܚܝܬܐ ܠܝܚܝܬܐ. — 17. ܠܝܚܝܬܐ ܠܝܚܝܬܐ. — 18. ܠܝܚܝܬܐ ܠܝܚܝܬܐ. — 19. ܡܡܡܝܪܝ ܡܡܡܝܪܝ. — 20. ܠܝܚܝܬܐ ܠܝܚܝܬܐ. — 25. ܡܡܡܝܪܝܬܐ ܡܡܡܝܪܝܬܐ ܡܡܡܝܪܝܬܐ ܡܡܡܝܪܝܬܐ. — 30. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 33. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 36. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 40. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 42. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 43. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 44. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 45. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 47. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 48. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 49. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 50. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ. — 51. ܡܡܝܪܝܬܐ ܡܡܝܪܝܬܐ.

52. [מִשְׁפָּחָא] or [מִשְׁפָּחָא], cf. text. ad. loc. — 53. [מִשְׁפָּחָא] — 54. [מִשְׁפָּחָא] (?). — 55. [חֶבֶד] — 56. [חֶבֶד] — 57. [חֶבֶד] — 58. [חֶבֶד] — 59. [חֶבֶד] — 60. [חֶבֶד] — 61. [חֶבֶד]

Ch. 3. 2. [חֶבֶד] — 8. [חֶבֶד] — 9. [חֶבֶד] — 11. [חֶבֶד]

Ch. 4. 6. [חֶבֶד] — 7. [חֶבֶד], cf. 18. — 8. [חֶבֶד] — 9. [חֶבֶד] — 10. [חֶבֶד] — 22. [חֶבֶד]

Ch. 5. 3. [חֶבֶד] — 16. [חֶבֶד]

Ch. 6. 2. [חֶבֶד] — 3. [חֶבֶד] — 4. [חֶבֶד] — 12. [חֶבֶד]

Ch. 7. 2. [חֶבֶד]

Ch. 8. 2. [חֶבֶד] — 4. [חֶבֶד] — 5. [חֶבֶד] — 7. [חֶבֶד] — 8. [חֶבֶד] — 9. [חֶבֶד] — 10. [חֶבֶד] — 12. [חֶבֶד] — 13. [חֶבֶד] — 15. [חֶבֶד] — 16. [חֶבֶד] — 18. [חֶבֶד] — 21. [חֶבֶד] — 33. [חֶבֶד]

Ch. 10. 2. [חֶבֶד] — 6. [חֶבֶד] — 9. [חֶבֶד] — 15. [חֶבֶד] — 18. [חֶבֶד] — 21. [חֶבֶד] — 22. [חֶבֶד] — 23. [חֶבֶד] — 24. [חֶבֶד] — 25. [חֶבֶד] — 26. [חֶבֶד] — 27. [חֶבֶד] — 29. [חֶבֶד] — 30. [חֶבֶד] — 31. [חֶבֶד] — 32. [חֶבֶד] — 33. [חֶבֶד] — 34. [חֶבֶד] — 35. [חֶבֶד] — 37. [חֶבֶד] — 39. [חֶבֶד]

40. ܡܠܟܐ] ܡܠܟܐ, ܡܠܟܐ — 41. ܡܠܟܐ] ܡܠܟܐ. — 43. ܡܠܟܐ] ܡܠܟܐ.

While most of these corrections concern names, there is still a goodly number of other cases where the original reading has been restored. It seems to me quite obvious that the method which Professor Bewer used in his "Text des Buches Ezra" for the Greek versions, must be applied to the Syriac text too and that any editing of S. which simply professes to give the best available text of the Mss. is not a critical edition. We are not left to speculate or to conjecture wildly about a possible text, because we have the Hebrew text from which S. was translated and have therefore a constant check and norm at our disposal. It is, of course, not claimed that every one of the above proposed emendations of S. represents certainly the original Syriac reading, but I believe in most cases it has actually been rediscovered by this method. This, in itself, is an important contribution to the textual history of the Book of Ezra, but it is not the most valuable, because it is even more significant that in our comparison of S. with MT we find a number of places where S. has retained a better reading than MT, in other words, where the *original Hebrew Text* can be restored on the basis of S.

Before giving a list of these, we must make clearer the character of the Peshitta Version of Ezra.

The Syriac translation, as has already been pointed out, is, in the main, carefully made and true to the sense without being slavishly literal. The translator has done exactly as we do in rendering French or German into English. On the other hand, in the forms of the verb, especially in the suffixes, and in the additions and omissions of the copula, a greater freedom is taken than we would like. How far this can be laid at the door of the copyists we cannot say.

In the matter of synonyms for theological ideas and offices an interchange is common; but in no case is the sense of the text injured. In the case of doublets, such as 97 und 10 12, the blame must not be laid on the translator. These are more likely marginal references which later copyists put into the text.

As is to be expected in any text that has suffered much at the hands of copyists, there are many words omitted. The omissions, however, are of an unimportant nature. They consist mostly of particles, the copula, words not understood, and certain words in paraphrastic phrases. Omissions occur in: 1 1, 2, 6; 2 31, 68, 69; 3 13; 4 3, 5, 10, 13, 14, 17, 22; 5 7, 8, 11, 12, 15, 17; 6 1, 2, 3, 5, 7, 8, 10, 13, 20, 21; 7 1, 9, 10, 12, 13, 14, 15, 17, 24, 28; 8 3, 6, 15, 20, 26, 27; 9 6, 8; 10 9, 14, 19, 20, 23, 24, 25, 27, 29, 30, 31, 43.

There is also a large number of additions. These, as in the case of the omissions, are of an unimportant character and are due to the copyists. By far the largest number of the omissions and additions are those of the copula. The translator has also a fondness for adding the obvious, *e. g.*, when a person is referred to in MT by name only, the S. translator adds, in nearly every case the title of his office, *e. g.*, Ezra (the scribe or priest), etc. Additions occur in: 1 1, 2, 6, 7, 10, 11; 2 1, 3, 4, 5, 7, 11, 13, 14, 17, 19, 21, 23, 26, 27, 28, 31, 33, 36, 37, 41, 42, 58, 60, 62, 64, 65, 66, 67; 3 8, 9, 10, 12; 4 2, 3, 6, 7, 8, 12, 15, 17, 19, 23; 5 3, 8, 11, 14, 17; 6 3, 8, 9, 11, 14, 16, 18, 20, 21; 7 1, 6, 7, 10, 12, 13, 14, 15, 16, 18, 21, 23, 25, 27; 8 1, 17, 19, 26, 30; 9 1, 4, 5, 7, 10, 13, 15; 10 2, 3, 5, 6, 7, 8, 9, 10, 12, 13, 15, 16, 19, 30, 35, 41, 42.

Variants in the Divine name commonly occur. The translator invariably renders יהוה by אל in keeping with Jewish tradition. Occasionally אלהים is also rendered by אל *e. g.* 1 5; 3 8, 9; 6 22; 7 15; 10 1, 6, 9.

Words are sometimes misunderstood. Several words from the Persian occur in Ezra. These the translator has not always understood as is shown by the following: **אֲדָמָרָנָא** which S. has as follows: 5 8 **אֲדָמָרָנָא** cf. note *ad loc.* 68 omits; 6 12 **חָזָק** "quickly"; 7 21 **עֲזָרָא** "zealously"; 7 17, 26 **בְּרִיעָא** "carefully". **הַתְּרִשְׁתָּא**, the designation of the Persian Governor of Judea in Ezra 2 63 is given as **יִשְׁתָּא**. Cf. note *ad loc.* In Ezra 4 13, 20; 7 24 is a list of the terms used for toll and customs. The translator misunderstood these terms and rendered as follows: 4 13, MT "tribute, custom, toll" by a paraphrase. "there will be no tribute for thee". 4 20: Here the translator departs yet farther from MT, paraphrasing the original "and tribute, toll, and custom was paid them" by "and for the former kings they had no regard at all." 7 24, MT reads, "Tribute, custom, and toll it is not lawful to levy on them" by "it is not lawful to say a thing to them." In 4 8, 5 4, and 6 13 occurs the word **כְּנָמָא** which the translator mistook and translated by **אֲנָמָא** except in 5 9, 11, where the word occurs again it is correctly rendered. In 4 13 the word **אֲמָתָא** "impost" (reading with many Mss. **אֲמָתָא**) is incorrectly translated by **אֲמָתָא** "also she".

As to the k'thib and k're the translator used his own judgment as to the better reading but preferred the k're to the k'thib. Out of a total of 28 cases, the translator uses the k're 17 times, the k'thib 6 times and follows his own judgment 5 times. The list follows:

	K'thib	K're	Syriac
2 1	נְבוֹכַדְנֶצַּר	נְבוֹכַדְנֶצַּר	ܢܒܘܕܢܥܙܐ = k're.
2 46	שְׁמַי	שְׁלֵמִי	ܫܠܡܝ = k're.
2 50	נְמוֹסִים	נְמוֹסִים	ܢܡܘܣܝܐ = k're.
3 3	וְעֵל	וְעֵל	ܘܥܠܐ = k're.

	K'thib	K're	Syriac
4 2	ולא	ולו	ܡܠܝܬܐ = k're.
4 4	ומבִּלְדִּים	ומבִּהֲלִים	ܡܡܠܝܬܐ = k'thib.
4 7	כְּנוֹתוֹ	כְּנוֹתָיו	ܡܠܝܬܐ = k'thib.
4 9	אַרְכִּיֹּ	אַרְכִּיֹּא	ܐܪܚܝܐ S. here follows neither k'thib nor k're but reads independently אַרְכִּיֹּא which a later scribe has carelessly written אַרְכִּיֹּא. Torrey suggests this reading ¹ but gives no credit to the Peshitta.

4 9	דְּהוּא	דְּהִיא	ܕܗܝܐ = k're.
4 11	עֲבִדִּךְ	עֲבִדְךָ	ܥܒܕܝܟ = k'thib.
5 1	נְבִיאָה	נְבִיא	ܢܒܝܐ = k're.
5 12	כְּסֻדִּיא	כְּסֻדָּא	ܟܫܕܐ = k're.
6 14	נְבִיאָה	נְבִיא	ܢܒܝܐ = k're.
6 17	לַחְמִיא	לַחְמָא	ܠܚܡܐ = independent.
7 18	עֵלֶיךָ	עֵלֶיךָ	ܥܝܬܝܟ = k're.
	אַחֶיךָ	אַחֶיךָ	ܐܚܝܟ = k'thib.
7 25	דִּינִין	דִּינִין	ܕܝܢܝܐ = k're.
7 26	S. paraphrases and reads independently.		
8 13	יַעֲזֹאֵל	יַעֲזֹאֵל	ܝܥܝܐܠ S. read originally k're. A copyist has confused ܝ and ܝܐ.

8 14 זְכוּר וְזָכַר ܐܚܝܐ = k're.

8 17 S. paraphrases but follows k're *ad sensum*.

10 2	עוֹלָם	עֵלָם	ܥܠܡܐ = k're.
10 12	כְּדִבְרֶיךָ	כְּדִבְרֶיךָ	ܟܕܒܪܝܟ = k'thib.
10 29	יְרֻמוֹת	וְרֻמוֹת	ܝܪܡܘܬܐ = k'thib.
10 35	כְּלוּדִי	כְּלוּדוֹ	ܟܠܘܕܐ = independent.
10 37	וַיַּעֲשׂוּ	וַיַּעֲשׂוּ	ܘܝܥܝܠ = k're originally.
10 43	יְדוֹ	יְדִי	S. omits.
10 44	נִשְׂאִי	נִשְׂאֻ	ܢܨܥܐ = k're.

This proves that the translator knew the traditional reading of the synagogue but by no means felt bound by

¹ Cf. *Ezra Studies*, ad loc.

that system. No decisive argument can be deduced from the above to prove that the translator was a Jew; a Christian would have known the k're corrections as well as a Jew.

Differences in vocalization frequently occur. The majority of these instances are confined to proper names. All these cases are fully discussed in the text further on.

Free paraphrases occur in every chapter. These are in some instances due to foreign words, the meaning of which the translator did not know. In the second place, the translator shows a predilection to add explanatory words, such as priest, prophet, etc. In the third case, paraphrases explain what would otherwise be unintelligible to the translator's readers. G. misunderstood some of these passages in the original and nothing, it would seem, shows so clearly the independence of S. over G as 263: MT כהן לאורים ולתמים (cf. Neh. 765). S. paraphrases by מלך מלך, while GAB translates with an attempt at extreme literalness ἑρεβὺς τοῖς φωτίζουσιν καὶ τελείους which makes no sense. GAB wrongly connects אורים and תמים with אור and תם. The Peshitta translator understood the meaning. First, there is the addition of מלך to מלך (cf. Ex. 2830, Lev. 818, Num. 2721) which shows historical accuracy and also is in keeping with the translator's habit of adding explanatory words. In the second place, he paraphrases correctly the meaning of לאורים ולתמים. If the Peshitta translation of Ezra had been made under the influence of G, should we not expect its influence to be seen in a difficult passage such as this?

Another passage of the same order is 94 where מנת הערב is translated by نطقه. Here again GAB follows MT literally with ἔως ἑσπερινῆς. The translator of the Peshitta, however, with historical accuracy, renders "until

the ninth hour", *i. g.*, the hour of prayer, which, in the times, when there was no temple, and so no minḥah, took the place of the evening sacrifice¹. The translator, exactly as in 263, has not literally rendered words which might be misunderstood or meaningless but by his paraphrase has made the passage perfectly intelligible to his readers.

Another instance occurs in 101. MT has here "and the people wept"; the translator has paraphrased this as "the children wept" which seemed to him to be the true meaning of the original.

While these instances show the freedom of the translator, they by no means prove that the Peshitta is a mere paraphrase. Moreover, in none of these illustrations is there the slightest dependence on G. These passages and a few similar ones that occur in the translation are fully discussed in the comparison of the text with MT.

It is manifest that the Syriac translator has succeeded, on the whole, remarkably well in presenting the Book of Ezra in a good Syriac dress to his countrymen and that it could thus take its place appropriately in the Syriac Bible.

For the Biblical scholar, however, and especially for the textual critic, the greatest value of the Peshitta of Ezra lies in the fact that it has in forty-two instances preserved the original reading, and therefore it must be employed to reconstruct the Hebrew text of the Massorites. These original readings are as follows:

1 6 לְרַב = לְרַב = "very much" which is undoubtedly the original reading.

2 25 נְקִיּוֹת עֲרִיִם which was originally נְקִיּוֹת עֲרִיִם = נְקִיּוֹת. A scribe has carelessly written נ for נ both here and in Neh. 7 29. S. represents here (in the original)

¹ Duhm, *Die Psalmen*, to Ps. 141 2. Cf. also *Acts*, 3 1.

the correct reading. MT is due to carelessness. GAB and Neh. 7:29 both bear witness with S. that MT must be corrected.

34 [עלת] ~~גבול~~ S. here with G and several Heb. mss. has preserved the plural and MT must be corrected accordingly.

39 [יהודה] ~~היה~~ = יהודה. As 2:40 shows, S. has here preserved the correct form of this name.

310 [ויעמדו] ~~ויעמדו~~ = ויעמדו. S. agrees with several Heb. Mss. and G, and undoubtedly represents the original.

312 ~~בביתו של בלעזר~~ S. alone of all the versions has here preserved the original reading, viz. "this house in its great honor". MT has lost the words "in its great honor", and must be corrected by supplying הרב דגברו.

[בשמחה] ~~ובשמחה~~. S. reads the copula, as does Esd., which is the correct reading. MT must be changed to ובשמחה.

43 ~~המלך כורש מלך פרס~~ S. omits המלך (G and Esd. also). MT should be corrected accordingly, since "King Cyrus, King of Persia" is evidently redundant.

410 [בקריה] ~~בבית~~ S. reads "in the cities of the province of Samaria". This (cf. 2 Kgs. 17:24) is also G's reading and is preferable to MT's "in the city".

423 ~~בבית~~ + [רחום] S. and GL alone preserve the original text. The title בעל-מעם must be inserted in the Hebrew. Cf. vss. 8, 9, 17.

51 [נביאיה] ~~נביאיה~~. S. has quite grammatically "Haggai the prophet and Zechariah the son of Iddo the prophet." This is certainly better than MT and it may represent the original text. The alternative is to follow Esd. in omitting חגי after נביאיה.

54 [אמרנו] ~~אמרנו~~. S. and G have preserved here the original text. MT must be emended to read אמרו.

5 17 חֲבֵלָה, וְאֵל חֶבֶל [בבית נגוּיָא דִּי־מַלְכָא תַמָּה דִּי בַבְּלָל 5 17 חֲבֵלָה, MT reads here "in the king's treasury there which is in Babylon" but S. reads "in the records, that are in the treasury of the kings of Babylon." MT does not here present the original text and must be emended to read with S. which here undoubtedly presents the original — כְּסָפֵירָא דִּי בְּבִית — נְגוּיָא דִּי מַלְכִּיָא דִּי בַבְּלָל.

נְדָךְ. So also several Heb. mss. and Esd. This is clearly the preferable reading. G has both readings.

6 2 חֲסִימָא. S. preserves the original form of this Persian word. Cf. BDB.

6 3 דִּי־בִירוּשָׁלַם = וְאֵל חֲסִימָא. So several Heb. mss., Esd., G, and Vulg. This is the original text and MT must be corrected accordingly.

חֲסִימָא. S. corresponds here to 1 Kg. 6 2 and apparently represents the original. The reading in MT is influenced by the preceding שְׁתִּין.

חֲסִימָא, חֲסִימָא, חֲסִימָא. S. agrees with G^L and is better than MT. We must insert therefore in the Aramaic text בֵּית before אֱלֹהָא.

7 12 מְחַ. S. alone has preserved the epistolatory style demanded, viz. "greeting".

חֲסִימָא, חֲסִימָא. S. presents the original and only possible reading. The reading in MT is unparalleled. MT must accordingly be corrected to דִּי בִירוּשָׁלַם.

חֲסִימָא, חֲסִימָא, חֲסִימָא. The order of MT has been confused by a copyist and should read as does S. וְעַד מִשְׁחָ בְּתִין.

חֲסִימָא. S. translates by a singular. The Greek versions also have the singular which Guthe (*Ezra ad loc*) and others believe is the original reading. Vs. 26 favors the singular — דָּת.

812 עשרה [חשבי]. S. reads with 38 Heb. mss. and Esd.^L what is undoubtedly the original. MT should be emended accordingly to עשרים.

824 חשבא [חשביה]. S. with Esd.^{AB} has preserved the original reading because Hashabia was not a priest but a Levite according to vs. 18.

834 [במשקל] חשבא. The copula must be inserted in MT to read ובמשקל with S.

91 בתעבתיהם = כחעבתיהם [כתעבתיהם] 91, so also G and this was most probably the original reading. So Bewer.

93 [בנני] נפל. MT must be emended to read בנני with S. instead of sing.

94 בדבר = ב דבר. The reading in S. is vouched for by G, Esd., and Vulg. and doubtlessly represents the original reading. Cf. Bewer *ad loc.*

912 עולם [חבב] = עולם = ק' of MT which is preferable to MT kethib. This reading is vouched for by G, Esd.^L and Vulg.

105 [הלויים] חבב. S. reads "priests and Levites" = והלויים MT should be corrected accordingly.

106 [וילך] סלס. A scribe has carelessly written ך for ך in MT. S. preserves the original reading. (Esd. also.)

107 [ויירושלם] סלס. S. here has preserved the original which is vouched for by many Heb. Mss. and also by G. The context also demands it in agreement with the previous "in Judea".

1014 [עך] סלס. MT must be emended to read על for עך according to the more original reading of S.

1016 [ויבדלו] סלס. S. (cf. also G) gives evidence of an original ויבדל which MT demands as Ezra is subject of the sentence. MT reads plural; but this must be emended.

1016 [לדרוש] סלס = לדרוש. This is the correct reading. MT must be accordingly corrected.

10 17 **האנשים** **חבא** **מלכ**. MT must be emended to read **האנשים**.

10 20 **זבדיה** **אמל**. S. and 9 Heb. Mss. may well represent the original.

10 31 **הבני קרם** **החלל**. GAB and many Heb. mss. agree with S. in this reading which is doubtless original. MT must be corrected to read **הבני קרם**. GAB, Esd.ALB vocalize **קרם** as does S. MT must also be corrected to read with S.

10 34 **בני** **חב**. Cf. vs. 29 where the "sons of Bani" are already listed. S. must be correct, as one clan would not be listed twice. MT must accordingly be corrected to read **בני**.

אואל **חלל** = **חלל** to which Esd.ABL and GLB also testify. MT must be accordingly corrected.

10 35 **כלחזי** **חלחז** = **חלחז** which may have preserved the original reading.

10 38 **הבני ובני** **חלחז**. S., in spite of a scribal corruption, has preserved the original reading **חלחז**, i. e. "the sons of Binnui". So also G. MT must be accordingly corrected to **בני ובני**.

CHAPTER I

1. $\text{וְיָרְמְיָהּ} + \text{וְיָרְמְיָהּ}$. Cf. also 1 2, 7. The translator of Ezra adds such explanatory words. Cf. the parallel in 2 Chr. 36 22 where the same addition is made.

$\text{וְיָרְמְיָהּ} + \text{וְיָרְמְיָהּ}$ is a free translation. S. supports MT over וְיָרְמְיָהּ of Esd. and GL. In the duplicate section, 2 Chr. 36 22, $\text{וְיָרְמְיָהּ} = \text{וְיָרְמְיָהּ}$.

וְיָרְמְיָהּ . S. omits וְיָרְמְיָהּ here, either by accident or by oversight of a copyist.

2. $\text{וְיָרְמְיָהּ} + \text{וְיָרְמְיָהּ}$. The translator or a copyist may have omitted accidentally both וְיָרְמְיָהּ and the וְיָרְמְיָהּ points of וְיָרְמְיָהּ . But it is also possible that וְיָרְמְיָהּ seemed superfluous to the translator, because he took the Hebrew to mean "the rule of the earth". In any case we need not assume that the translator had a Hebrew original different from the MT.

$\text{וְיָרְמְיָהּ} + \text{וְיָרְמְיָהּ}$. Cf. note on vs. 1.

3. $\text{וְיָרְמְיָהּ} + \text{וְיָרְמְיָהּ}$. As in 2 Chr. 36 23 the duplicate section.

וְיָרְמְיָהּ .

4. $\text{וְיָרְמְיָהּ} + \text{וְיָרְמְיָהּ}$. This is a very literal translation which does not represent the true meaning of the Hebrew here which is to "help". G also did not know this meaning, translating ἀντιβοῦνται .

5. וְיָרְמְיָהּ .

$\text{וְיָרְמְיָהּ} + \text{וְיָרְמְיָהּ}$. The translator took the relative וְיָרְמְיָהּ to

refer to יהוה and translated "a house for the Lord יהוה the God who is in Jerusalem". Taking יהוה as a proper name, his addition, the God, was appropriate and quite in accordance with his habit (cf. note on I 1). MT reads: "the house of יהוה which is in Jerusalem."

6. **בדיהם** [חוקו] **אסף**. S. renders freely, due perhaps to **בדיהם**.

בזוהב [בזהב] etc. The translator does not repeat the preposition governing two nouns in succession as the Syriac style does not require such a repetition.

לכר [לכר] **אסף**. MT here is evidently corrupt. S. (also Esd.) reads „very much” which is doubtless the original reading.

התנדר [על-כל-התנדר] **אסף**. S. understood **התנדר** as referring to the persons who gave freely and translated accordingly. MT took it as referring to the gifts which were given to the temple (in accordance with vs. 4) and its meaning is "in addition (על) to all that had been freely given" (to the temple). S's original apparently did not have **כל**, it was neither in G nor in Esd.^L and must therefore have been omitted in the Hebrew mss. (accidentally through haplography). That it was in the older texts is clear not only from MT but from Esd.^{AB}. Cf. Beyer, *Text des Buches Esra*, S. 14.

7. **נבוכדנצר** + **חבב** [חבב]. Cf. note on vs. 1.

8. **מתרדת** [מתרדת] **אסף**. It is quite apparent that this reading is not due to the original translator who wrote **מתרדת** but to a careless copyist who mistook **ל** for **א**.

ששנצר [ששנצר] **אסף**. This also must not be put to the account of the translator who wrote **ששנצר** but to that of a careless scribe who wrote this incorrectly and fixed the wrong form in his mind, for he makes the same mistake in I 11, 5 14.

9. **מחלפים** [מחלפים] **אסף**. S. interprets as meaning "bowls". **מחלפים**. The translator connected the word with **חלף** change.

22 A CRITICAL EXAMINATION OF THE PESHITTA

Cf. חליפה *garment for changing*. The Vulg. renders *cultri* and Esd. $\delta\upsilon\lambda\alpha\sigma\alpha\iota\ \acute{\alpha}\gamma\gamma\upsilon\alpha\iota$.

10. Apparently the translator had omitted the gold bowls first; then he noticed his mistake and added them with כלי .

$\text{כלים} + \text{ו}$. The addition of the copula, although of no critical significance, is noted. (Cf. discussion of these additions and omissions in the Introduction.)

11. משבצר . Cf. note on vs. 8.

משבצר , משבצר ו משבצר . The addition of משבצר is simply in the interest of a good translation.

CHAPTER II

1. **מִשְׁבִּי הַגּוֹלָה**. **ܡܫܒܝ ܗܥܠܐ**. The translator probably regarded **הַגּוֹלָה** as superfluous and, accordingly, left it untranslated. Cf. Neh. 7 6 where both words are literally rendered as in MT.

ܡܫܒܝ ܗܥܠܐ ܕܢܒܝܐ ܕܡܠܟܐ ܕܒܒܠܐ ܕܡܫܒܝ ܗܥܠܐ ܕܢܒܝܐ ܕܡܠܟܐ ܕܒܒܠܐ. S. freely renders MT's „carried into exile—to Babylon”, by “which he carried into exile—and brought them to Babylon”. Neh. 7 6 translates MT literally as above.

ܡܫܒܝ ܗܥܠܐ ܕܢܒܝܐ ܕܡܠܟܐ ܕܒܒܠܐ. This is a similar free translation.

2. **ܡܫܒܝ ܗܥܠܐ**. This is the regular Syriac vocalization in Ezra, Neh., Hag., and Zech.

ܡܫܒܝ ܗܥܠܐ. This is due to a different vocalization.

ܡܫܒܝ ܗܥܠܐ. The translator misunderstood this name and incorrectly translated it “number”.

ܡܫܒܝ ܗܥܠܐ ܕܢܒܝܐ ܕܡܠܟܐ ܕܒܒܠܐ. S. avoids the tautological expression of MT by omitting **עַם**. In Neh. 7 7, however, S. translates it verbatim.

6. **ܡܫܒܝ ܗܥܠܐ** in Ezra. S. always translates **פֶּדֶת** as if it were a noun. (Neh. 7 11 idem.) The translator of Hag. 1 1, 2 22 renders it by **ܕܠ**, taking it as did the translator of Ezra. The term had, by this time, become a proper name.

ܡܫܒܝ ܗܥܠܐ. S. disregards the **ל** — “namely” (cf. 1 5) and continues the catalogue noting each as a separate clan.

24 A CRITICAL EXAMINATION OF THE PESHITTA

סלס [יואב]. S correctly renders ויואב. Neh. 7, and Esd. also vouch for the reading in S.

8. לל [זתוא]. The difference in the vocalization is probably due to the omission of the *mater lectionis* in the Ms. which the translator used.

10. שש [שש] was omitted by a careless scribe.

12. חז [עזנר]. This is evidently a scribal corruption for חז. Cf. Neh. 7 17.

13. אדניקם [אדניקם]. This is the usual Syriac transcription. Neh. 7 17 and Ezra 8 13 אדניקם is a scribal corruption for אדניקם.

15. חז [עדן]. This is the same as in Neh. 7 20. Cf. note on 28.

סלס [חמשים]. This mistake was probably occasioned by the figure in the preceding verse.

16. חמסל [ליחוקיה]. This is without ' preformative as MT Neh. 7 21.

17. חז [בצ]. This is a copyist's mistake for the original חז as in Neh. 7 23.

18. חז [יורה]. Misled by a confusion of ח and י, a scribe thought the well known חז was meant and wrote accordingly. There is no reason to think that this corresponded to a different Heb. original.

19. חז [חשם]. Note the different vocalization. Neh. 7 22 is a scribal error for חז.

20. חז [נבר]. חז is partly due to the confusion of ח and י and partly to the careless omission of ח. As in 2 18 it is not necessary to hypothecate a different Heb. original.

22. חז [נמסה]. This vocalization, as in Neh. 7 26 is due to the absence of the *mater lectionis* in the translator's Heb. Ms.

25. חז [קרית ערים]. This was originally חז. A scribe has carelessly written ח for ח both here and in Neh. 7 29.

S. presents here (in the original) the correct reading. MT's reading is due to carelessness. GAB and Neh. 7 29 both bear witness with 2 25 that MT must here be corrected.

עבד. The printed Syriac texts here have a wrong division of these words as ܥܒܕܐܠܗܐܡܚܕ which were originally, of course, ܥܒܕܐܠܗܐܡܚܕ as Neh. 7 29. Thorndyke's Mss. read this also.

26. ܡܚܕܐܠܗܐܡܚܕ. This is a scribal error due to the preceding verse. Cf. vss. 10, 15, and Neh. 7 30.

28. ܡܚܕܐܠܗܐܡܚܕ. S. omits the article in proper names as do the English versions.

30. ܡܚܕܐܠܗܐܡܚܕ. This is due to a scribal confusion of ܡ and ܢ.

31. ܡܚܕܐܠܗܐܡܚܕ. S. omits.

33. ܡܚܕܐܠܗܐܡܚܕ. This mistake of ܡ and ܢ is due to a copyist. ܡܚܕܐܠܗܐܡܚܕ. This is as Neh. 7 37; the difference is due to a copyist.

37. ܡܚܕܐܠܗܐܡܚܕ. S. writes as in 7 40 with different vocalization, but in 1. Chr. 9 12, 24 14, ܡܚܕܐܠܗܐܡܚܕ.

ܡܚܕܐܠܗܐܡܚܕ + ܡܚܕܐܠܗܐܡܚܕ. This addition is due to the influence of the following verse.

38. ܡܚܕܐܠܗܐܡܚܕ. This is due to carelessness.

39. ܡܚܕܐܠܗܐܡܚܕ. S. writes with a different vocalization. Cf. vss. 15, 22, 30.

40. ܡܚܕܐܠܗܐܡܚܕ. The omission of ܡ here is due to the carelessness of a scribe. In Neh. 7 43 this word is correctly written.

ܡܚܕܐܠܗܐܡܚܕ. Both MT and S. are here corrupt. The original Heb. had the proper name ܡܚܕܐܠܗܐܡܚܕ. Cf. vs. 6.

ܡܚܕܐܠܗܐܡܚܕ. S. agrees here with the k're of Neh. 7 43. (So also in 39.)

41. ܡܚܕܐܠܗܐܡܚܕ. MT is correct.

42. **ܠܫܥܪܝܡ** [ܠܫܥܪܝܡ]. This is a copyist's error for **ܠܫܥܪܝܡ**. Cf. vs. 40 for opposite mistake in writing final **ܠ**. The translator took this word for a proper name. This accounts for the addition of the copula to the following **ܚܢܐ**.

ܚܢܐ [ܚܢܐ]. This is due to a copyist's interchanging of letters.

ܥܩܝܒ [ܥܩܝܒ]. As in Neh. 7 45, the copyist's error is due to dittography. The mistake was easily made, as **ܥܩܝܒ** is a more familiar name than **ܥܩܝܒ**.

ܫܠܡܐ [ܫܠܡܐ]. S. writes the word with different vocalization.

43. **ܥܕܬܐ** [ܥܕܬܐ]. This is evidently a copyist's error for the original **ܥܕܬܐ** as in careless writing they look so much alike. Cf. Neh. 7 45 where **ܥܕܬܐ** occurs.

ܫܠܡܐ [ܫܠܡܐ]. S. writes with a different vocalization. Cf. 2 42. The confusion of **ܫ** and **ܫ** is due to a copyist.

44. **ܥܕܬܐ** [ܥܕܬܐ]. This is a copyist's error for the original **ܥܕܬܐ**.

ܥܩܝܒ [ܥܩܝܒ]. This is the result of a copyist's confusion of **ܥ** and **ܥ**.

ܥܕܬܐ [ܥܕܬܐ]. This is the result of a copyist's confusion of **ܥ** and **ܥ**.

45. **ܠܒܢܐ** [ܠܒܢܐ]. This is evidently a copyist's error for the original **ܠܒܢܐ** and is due to a confusion of **ܠ** and **ܠ**.

ܥܩܝܒ [ܥܩܝܒ]. Cf. vs. 42 for the same confusion of **ܥ** and **ܥ**.

46. **ܫܡܠܝ** [ܫܡܠܝ]. So also MT **ܫܡܠܝ** and Neh. 7 48.

47. **ܥܕܬܐ** [ܥܕܬܐ]. This is the result of copyist's confusion of **ܥ** and **ܥ**.

ܥܩܝܒ [ܥܩܝܒ]. As in Neh. 7 49, this transposition of consonants is due to a copyist.

ܥܕܬܐ [ܥܕܬܐ]. This is due to a copyist's confusion of **ܥ** and **ܥ**. Cf. the worse confusion in Neh. 7 50, **ܥܕܬܐ** for **ܥܕܬܐ**.

48. **ܥܕܬܐ** [ܥܕܬܐ]. As in Neh. 7 50, the **ܥ** is a copyist's error, but the punctuation is truly Aramaic.

יְהוֹשָׁפָט [יְהוֹשָׁפָט]. Here is a confusion of י and י, as well as of א and א, with a good Semitic name as the result. In Neh. 7 50 the name appears as יְהוֹשָׁפָט.

49. פֶּלֶט [פֶּלֶט]. This is due to a confusion of פ with ל.

בְּסִי [בְּסִי]. This is due to a confusion of י with א.

50. אֶסְנָה [אֶסְנָה]. This is due to a confusion of א with א.

מַעֲזָנִים [מַעֲזָנִים]. This is due to a confusion of א with א.

נְפִיִּים [נְפִיִּים]. S. reads as does MT k're.

51. תְּרָחוּר [תְּרָחוּר]. This is due to a confusion of י with י. Cf. Neh. 7 53 where תְּרָחוּר is due to an aural error.

52. מַחֲדִירָא [מַחֲדִירָא]. This is probably due to a confusion of י with י; but several Heb. mss. read מַחֲדִירָא both here and in Neh. 7 54.

53. בְּרָקִים [בְּרָקִים]. This is due to a confusion of א with א.

תַּמָּח [תַּמָּח]. As in Neh. 7 56, this is due to the careless writing of a scribe.

54. תַּמִּים [תַּמִּים]. This is due to a different vocalization which GB also has.

55. עֲבָדִי [עֲבָדִי]. This is due to the omission of א and the confusion of י with י.

חַטָּה [חַטָּה]. The חַטָּה is a mistake. The translator took עֲבָדִי and חַטָּה as two names as in vs. 58. Neh. 7 60 S. = MT. = חַטָּה חַטָּה.

חַטָּה [חַטָּה]. The ח is due to the preceding חַטָּה.

חַטָּה [חַטָּה]. This is due to a different vocalization.

56. יַעֲלָה [יַעֲלָה]. The א is omitted by haplography as in Neh. 7 58 and חַטָּה חַטָּה comes from vs. 57.

יַעֲלָה [יַעֲלָה]. The א is a copyist's error for י.

57. בְּנֵי שַׁמְשִׁיָּה [בְּנֵי שַׁמְשִׁיָּה] is omitted here and transposed to vs. 56.

חַטָּה [חַטָּה]. This is due to a different vocalization.

חַטָּה [חַטָּה]. This is due to a confusion of א and א and to a different vocalization.

חַטָּה [חַטָּה]. The translator took חַטָּה not as a name

but as a noun and wrongly connected it with צבא whose plural is צבאות. Neh. 7 59 חַבְּ נִיבְּ; GB υλοῖ Ἀσβεβωειν; GA omits and reads: υλοῖ, and as usual translates literally.

אב is a copyist's error for original אב.

58. חבב סעמב [עברי שלמה]. Cf. note on vs. 55. The translator wrongly takes as two separate names.

59. חל מלח. This is due to a transposition of consonants.

חל חרשא. The translator mistook these words and prefixed ח = place to which; then took חרשא as the Aramaic word חרשא for "forest" = חב, together making חל חב to "Tel-'Aba". Evidently the translator knew nothing of the geography of this region.

חבב סעמב. Again the translator takes this as a place to which and prefixed ח as well as the copula "and". He reads a different vocalization and a scribe has added ח making what, to him, was a familiar name.

חבב סעמב ["(from) Addan, Immer"] "then it was reported". As in Neh. 7 61, S. takes these names for a clause. The mistake was easy to make as the translator thought in Aramaic and when his eye caught these words he carelessly translated as above. Cf. his careless translation of מספר in vs. 2.

אם ; אם. S. translates MT's "whether" by "except that (they were of Israel)." In MT it is questionable whether these Exiles were of the stock of Israel; in S. the only question is their ability to show a certificate of birth.

60. נקודא. This is due to a scribe's confusion of ק and כ and to a different vocalization.

61. ומבני הכהנים. S. omits.

הקוץ. A copyist has carelessly transposed the consonants.

62. מצאו = אמצע [נמצאו].

חבלל, ומחללף. [כתבם המתיחשים Here are free but good translations, and, in no way, presuppose a different Hebrew original.

63. [התרשתא] ו.ל.ל. This is an unsuccessful attempt to explain a Persian word (tiršatha) which the translator did not know. More than 700 years intervened between Ezra and the translator and the Persian terms for office were entirely unknown to him. The plural form of the verb is necessitated by ו.ל.ל. Cf. Neh. 7 65 where this word is rendered ממשל, ומשכל.

והל זל [כהן] Here, as in Esd., "the high priest" is an interpretative translation.

והל ו.ל.ל. "and he shall inquire and determine (lit. see)". Here a paraphrase of the terms Urim and Thummim is given by the translator as the original significance of these terms was unknown to the popular reader.

65. MT [ולהם משררים ומשררות] "and their singers male and female". S. [ומשררים ומשררות] "and their servants who were serving them" This mistake arose from the similarity of the words משררים and משרתים.

68. [התנרבו לבית האלהים להעמידו על-מקומו] — they gave free will offerings for the house of God to establish it upon its site. S. [לזכר לחבלל, ומל. ממשל ממשל] — they planned together for the house of the Lord; and then rose up and did bravely. S. paraphrases here but not correctly.

[האלהים] מל. Cf. 1 5, 3 8, 9.

69. [דרכמונים] ו.ל.ל. S. gives the Persian equivalent.

שש is less usual than מל.

[וכסף] S. omits • before ממשל.

70. [ישבו] ו.ל.ל. The *matres lectionis* not appearing in the ms., our translator read ישבו; then he added • to the words "singers and porters".

בְּעִירֵיהֶם] *see above*. The • is evidently a mistake for •.

+ ••• [•••, •••]. A comparison of MT und S. shows in translation the following:

MT.

"The priests and levites, and (the rest) of the people, and the singers, and porters and the Nethinim dwelt in their cities, even all Israel *in their cities*."¹

S.

"So the priests and levites and a part of the people and part of the servants and part of the porters and the Nethinim and those who were dwelling in their cities returned; and all Israel *in their cities*."¹

MT is certainly corrupt as it stands. S. tried to remedy the reading with the above result.

¹ Dittography. (S. corrected as above.)

CHAPTER III

1. **בְּיָמֵינוּ בְּיָמֵינוּ** [אלִי־יְרוּשָׁלַם]. MT has the people already at Jerusalem. In S. the people gather at some undefined place "to go up to Jerusalem". This does not imply that S. had a Heb. original different from that of our MT. S. presents here simply a paraphrastic element in the translation.

2. **שְׂמֵאלֵי** [שְׂמֵאלֵי]. S's reading is a copyist's mistake for **שְׂמֵאלֵי**. Cf. 38, 52 for a similar error.

אִישׁ־הָאֱלֹהִים [אִישׁ־הָאֱלֹהִים]. As in I Chr. 23 14 und II Chr. 30 16 S. renders the MT "man of God" by "prophet of God". Cf. Dt. 33 1 und Jos. 14 6 where the same phrase is rendered in S. by **חֶבֶקֶם** [חֶבֶקֶם].

3. **שֶׁלֹא־נִשְׁמַע** [וַיִּכְנֹס הַמִּזְבֵּחַ]. S. translated freely by a passive.

וַיִּשְׁמַע [בְּאִימָה]. S. brings out the force of the strong **אִמָּה** but disregards the preposition **בְּ**.

וַיִּשְׁמַע [הַמִּזְבֵּחַ]. S. gives a correct paraphrastic translation.

חֶבֶקֶם [עֲלֹת לְבָקֶר]. S. has the singular; but whether this is due to the translator or to a copyist who altered the pl. **חֶבֶקֶם** by carelessly copying, we do not know.

4. **עֲלֹת** [עֲלֹת]. Cf. vs. 3. Here S., the Greek versions and several Heb. mss. have the plural. This seems to be preferable.

6. **עֲלֹת** [עֲלֹת]. Cf. on vs. 3.

ܚܒܬܐ ܕܬܡܢܐ ܕܠܐ ܝܬܕ. Mt represents the temple as not yet begun, "the foundation was not laid;" S. represents the work as "not yet completed".

7. ܝܫܐܝܐ ܡܚܒܬܐ ܠܥܕܢܝܢ ܠܥܕܢܝܢ. S. transposes the order.

ܚܒܬܐ ܕܬܡܢܐ ܕܠܐ ܝܬܕ. S. translates "by the sea to Joppa" freely but well. Cf. II Chr. 2 15.

8. ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. Cf. 15, 268.

ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. Cf. 13, 4.

ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. S. is obviously an error for the original ܝܫܐܝܐ = MT. The ܝ was confused with ܝ and then to make a Syriac word ܝ was added.

ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. The addition of ܝ is due to a misunderstanding of S.

ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. In rendering the Mt "to superintend" by "to be by the day", the translator wrongly reads for ܠܕܢܐܝܬܐ which, in the unpointed text, was written with the same radicals, viz: ܠܕܢܐܝܬܐ "in perpetuo", "daily".

9. ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. S. changes the order as in vs. 7.

ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. This is due to a careless scribe who omitted the final ܝ as in 240.

ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. S. has preserved this name better than MT. Cf. 240.

ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. S. translates MT "to superintend the doing (of the work)" by "who were doing" because of his misunderstanding ܠܕܢܐܝܬܐ in vs. 8.

ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. This is merely a free translation.

ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. Cf. 15, 268, 38.

ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. The confusion of ܝ and ܝ is due to a copyist; but the interchange of ܗ and ܗ doubtless goes back to the translator.

10. ܝܫܐܝܐ ܕܗܐܠܐܗܝܡ. The MT "the builders" is rendered in S. "of the building". This is not correct. One might think

the original read **חָלַל** — MT; but this would involve the change of position of **חָלַל** which should come directly after **וַיִּשְׁמְרוּ**.

וַיִּשְׁמְרוּ [וַיִּשְׁמְרוּ]. S. translates MT "and they stationed" by "and they rose up". S's reading (**וַיִּשְׁמְרוּ**) agrees with several Heb. Mss. as well as with the Greek versions and doubtlessly represents the original.

וַיִּשְׁמְרוּ [וַיִּשְׁמְרוּ]. S. here freely renders MT's "with trumpets" by "and holding rams' horns and blowing them".

וַיִּשְׁמְרוּ [וַיִּשְׁמְרוּ]. S. renders the MT's "with trumpets" by "with cymbals". But S. hardly had a different Heb. original. Cf. proceeding note.

11. **וַיִּשְׁמְרוּ** [וַיִּשְׁמְרוּ]. S. renders freely but well.

וַיִּשְׁמְרוּ [וַיִּשְׁמְרוּ]. This is a mistake in Lee's text for **וַיִּשְׁמְרוּ** (Walton).

וַיִּשְׁמְרוּ [וַיִּשְׁמְרוּ]. True to the idea expressed in vs. 6, MT's laying of the foundation of the temple is S's "completion" of the same.

12. **וַיִּשְׁמְרוּ** [וַיִּשְׁמְרוּ]. S. carelessly omits the copula.

וַיִּשְׁמְרוּ [וַיִּשְׁמְרוּ]. S. renders MT's "the first house, when its foundation was laid" by "this house in its great former honor" (= **וַיִּשְׁמְרוּ**); and probably has alone of all the versions preserved an original reading. Cf. Bewer p. 46.

וַיִּשְׁמְרוּ [וַיִּשְׁמְרוּ]. Cf. vs. 11.

וַיִּשְׁמְרוּ [וַיִּשְׁמְרוּ]. S. reads the copula with Esd. which is the correct reading. MT should be changed to read **וַיִּשְׁמְרוּ** accordingly.

13. **וַיִּשְׁמְרוּ**. This is omitted by S. through oversight.

34 A CRITICAL EXAMINATION OF THE PESHITTA

למקול] למל, למ. Cf. translation of MT and S. following:

MT

S.

“And the people could not distinguish the sound of the shout of joy from the sound of the people's weeping; because the people were shouting a great shout and the sound was heard for a long distance.”	“And the people could not hear the sound of the trumpets, because the people were blowing the trumpets with a loud noise, and the sound of weeping was heard for a long distance.”
--	--

Both MT and S. are confused because the Hebrew is corrupt.

CHAPTER IV

2. **נבנה** **אף** **נבנה**. S. brings out the meaning freely but correctly by rendering "we also will build".

נבנה **נבנה**. S. repeats "we will build"; but this a copyist's error for **נבנה** = **נבנה**.

והנה **הנה** **הנה**. S. had the same reading as **K'rê**, i. e. **והנה** for **והנה** and freely and pointedly adds "here," evidently meaning these "enemies" also had been in the habit of worshipping Jahweh *at Jerusalem*.

סנחריב **סנחריב**. This reading of "Sennacherib" for "Esarhaddon" by no means makes the presupposition of a different underlying text necessary. Sennacherib, the father of Esarhaddon, was more familiar to the translator than his son, and the misreading may therefore have been quite accidental.

3. **והנה**. S. freely adds. Cf. note on 11.

המלך. S. omits as does G. and Esd.: MT should be corrected accordingly; for "king Cyrus king of Persia" is evidently redundant.

4. **העם** **העם**. The MT "people of the land", i. e. *common* people, seems always to denote a contrast with Israel, "the chosen people". Originally the phrase meant *the native races of Palestine* and later *the heathen*. The irony of MT is lost by S. which freely renders "peoples". Cf. 34 where this phrase is also paraphrased. 91 shows

clearly the significance of the phrase as meaning "heathen"; S. here renders "people of the provinces" which brings out the exact meaning.

לִבְנוֹת [וְיָחִי] . This is a free but good translation.

5. מַחֲמֵל [וְעַצִּים] . This is evidently a copyist's error in S. for the original מַחֲמֵל — וְעַצִּים . Thorndyke in Walton suggests מַחֲמֵל .

וְעַד , without the copula.

6. אֲחֻשׁוּרֵשׁ [מִלֵּל] . Cf. note on 11.

שִׁמְלָה [שִׁמְלָה] . In the sense of accusation שִׁמְלָה does not occur elsewhere. It is therefore most likely that the translator wrote שִׁמְלָה = MT which a copyist corrupted to שִׁמְלָה .

7. מַלְאֲכֵי [בְּשֵׁלֶם] . S. completely misunderstood this name and took it as the noun מַלְאֲכֵי with the preposition בְּ standing pregnantly for מַלְאֲכֵי = *he saluted*.

מִתְרַדֵּת [מִתְרַדֵּת] . The confusion of י and י and is due to a scribe. Cf. 18 where the same error occurs.

8. The section from 48—618 is in Aramaic.

מַעַם [מַעַם] which in 49, 17, 23 is written מַעַם but in each instance appears to be a mistake for מַעַם which we must read in all cases. (So also Payne Smith, *Thesaurus Syriacus*, col. 1431). In view of the persistent mistake it may, however, be suggested that מַעַם is really מַעַם, although this is ordinarily written מַעַם . In 418 מַעַם is translated by מַעַם — מַעַם .

שִׁמְשִׁי [שִׁמְשִׁי] . Without the final yodh occurs also in 49, 17, 23.

כְּנַמָּה [כְּנַמָּה] . This is a wrong translation which connects כְּנַמָּה with כְּנַמָּה .

9. אֲמִרְתִּיכֵיָא [אֲמִרְתִּיכֵיָא] . The nature of the officials represented by MT is uncertain. S. gives an interpretation. Marquart (cf. notes in Bertholet's "Esra und Nehemia" p. 15) argues for S's reading (אֲמִרְתִּיכֵיָא).

אֶל־הַמֶּלֶךְ] stands for the original אֶל־הַמֶּלֶךְ. A scribe has omitted the אֶל.

אֶל־הַמֶּלֶךְ. This shows a confusion of אֶל and אֶל.

וְהָיָה כִּי־רָאָה — K'rê וְהָיָה.

10. אֶל־הַמֶּלֶךְ. This is due to a confusion of אֶל and אֶל and the transposition of the אֶל corrupted to אֶל; originally it was אֶל־הַמֶּלֶךְ.

בְּקִרְיָתָא. S. reads "in the cities of (the province of) Samaria". Cf. II. Kings 17 24. This is better than MT. G = S.

וְשָׂאָר. S. omits.

וְכַעֲנָתָא. This transliteration shows that the translator did not understand this word which the Aramaic papyri from Elephantine show was the regular particle (also written כַּעֲנָת and כַּעֲנָת) to introduce the matter of a letter after the greeting. It should be translated "to proceed" or "further". Obviously it did not originally occur in this verse; as it stands, it is a copyist's mistake brought in from the following verse (cf. Payne Smith, *Thes. Syr* under כַּעֲנָת col. 1790: "Pro כַּעֲנָת I Esd IV. 10, 11 extat in Polygl. אֶל־הַמֶּלֶךְ, sed codd. Poc. et Uss. in V. 10 exhibent אֶל־הַמֶּלֶךְ, in v. 11 אֶל־הַמֶּלֶךְ. Valet voc. Chald. כַּעֲנָת sic, ita, et caetera, sed pro nom. prop. habuisse videtur Syrus.") Both MT and S. must be corrected by omitting this word. Cf. Vulg. "in pace"; G. rightly omits.

11. אֶל־הַמֶּלֶךְ. Cf. note on vs. 10. Here this word is used correctly.

12. וְשָׂאָרָא with suffix = G.

וְשָׂאָרָא with suffix = G.

13. כַּעֲנָתָא. Cf. note on vs. 10. Again S. misunderstood this word.

מִן־הֵן לֹא יִתְּנוּן. S. paraphrases MT's "tribute, custom, or toll they will not give" by "there will

be no tribute for thee". This paraphrase omits בלו and הלך which the translator apparently did not understand. בלו is the Assyrian *biltu*; הלך does not occur in Biblical Hebrew. Cf. GAB. φόροι οὗτοι ἔσσονται σοι = S. It looks as if S. and G. had read לך להוא לא (cf. Bewer *ad loc.*)

ס.א. ו.א. מלכא לא יכיר מלכא [ואפתם מלכים תהנוק]. S. again paraphrases MT = "and the royal taxation will suffer damage" by "neither will she (*i.e.* the city) recognize kings" *i.e.* ו.א. לא יכיר מלכא which has been a source of conjecture from the earliest time of scientific criticism. The best reading is אפתם. The Greek versions did not know the meaning of this word either. תהנוק is then very freely translated, although S. knew its meaning quite well, cf. vs. 15.

14. כען [כען]. Cf. note in vss. 10, 11, 13.

למלכא. S. omits.

15. מלכא [מלכא]. For MT's "let search be made in the book", S. has "do thou read the book".

ואשתדור [ואשתדור]. S. renders freely. Cf. note on 11.

16. וישנך [ישנך]. S. and GB follow the K'thib = cf. vs. 12.

חלק [חלק]. S. renders MT's "part" by "rule". This is a free but good translation.

17. S. connects vss. 16 and 17 by ו, the copula.

על [על]. S. carries over the force of על.

ואשר [ואשר]. This is due to the force of על as above.

כעת [כעת] occurs elsewhere as כעת cf. vss. 10, 11. S. reads מן מלכא and connects with vs. 18. מן מלכא "when it arrives", represents a mere conjecture on the part of the translator. Cf. vss. 10, 13.

18. עלינא [עלינא]. S. renders correctly and naturally "to me", *i.e.* the king.

קרי [קרי]. S. renders a passive by 3 pl. active.

ואשתדור חל. Cf. vs. 15.

MT "and tribute, toll, and custom was paid them". S. "and for the former kings they had no regard at all". S. here departs from MT in a radical manner. When we compare this verse with vs. 13, we see that the same difficulty was found with the loan word בלו (biltu) but מנדה was understood, while הלך (not found in Biblical Hebrew) caused difficulty. Here the translator who did not know the correct rendering has done the best he could and paraphrased.

22. שלו. S. omits.

23. וּלְאֵלֶיךָ יָבֹא. "When it (the letter) came." This is a free but good translation.

ܠܚܘܡ + ܠܚܘܡ. With GL, S. alone preserves the original text. The title **ܒܥܠ-ܡܥܡ** must be inserted in the Aramaic. Cf. vss. 8, 9, 17.

וּבְעֵינֵיהֶם. S. renders MT's "their companions" by "and before those who were their equals" as in vs. 7.

א. ש. ש. S. renders freely.

חסד חסד [באדרע וחיל

CHAPTER V

חגאי [עזרא].

חגאי [נביא]. S. has quite grammatically "Haggai the prophet and Zechariah the son of Iddo the prophet". This is certainly better than MT and it may present the original text. The alternative is to follow Esd. in omitting נביאה after חגאי.

3. אלהיהם [שחר בוני]. This is due to a confusion of א and א and to the omission of final א which in the translator's Ms. may not have been written. S. quite correctly writes the names as one word.

אלהיהם [לחם]. S. freely adds "and to the rest", interpreting MT's "to them" as applying only to the leaders, *i. e.* Zerubbabel and Jeshua.

לשכללה [לשכללה]. This is a free but good translation. Cf. 4 16.

4. אלהיהם [כנמא]. Cf. note on 4 8.

אלהיהם [אמרנא]. S. and G. have preserved here the original text. MT must be emended to read אמרו.

5. אלהיהם [אלהיהם]. S. and G. omit the suffix.

אלהיהם [שבי]. S. and G. translate "elders of" by "captivity of" because both read ש for ש.

אלהיהם [בפלו המו]. The translator of S. omitted the pronoun and translated the pa'el as pe'al. MT "they did not compel them to stop"; S. "they did not stop".

6. **למלכא** [שחר בזוי. Cf. note on vs. 3.

אפרסכיא. S. omits.

7. **כלא**. S. omits.

8. **לבית**. S. omits.

סחמל סחמל סחמל סחמל סחמל [ואע מתשם בכתליא. S. freely renders MT's "and wood is put into the walls" by "and many transverse beams are joined together in its walls".

סחמל סחמל סחמל סחמל סחמל [ועבדתא דך אמפרנא מתעבדא ומצלח. S. paraphrases MT's "and this work is done diligently and prospers" by "and great works are done there; and the great work (literally, goes up and proceeds to the top) *i. e.* is progressing well". Note **אמפרנא** is translated here by **סחמל**, it is omitted in 68, but in 612 is rendered by **חכ** (quickly), in 721 it is rendered **סחמל** (zealously), and in 717, 26 by **סחמל** (carefully).

9. **סחמל** [כנמא. S. here (also in vs. 11) correctly translates this word. Esd. omits. GAB = MT.

10. **סחמל** [שם. S. and G. here have the plural. But this does not necessitate a different Aramaic original — **שמדת**.

11. **וארעא**. Omits. S. has here the usual form **סחמל** — **אלהי השמים**. It is possible that S. has here preserved the better text as the phrase in the Persian period — S.

סחמל סחמל סחמל סחמל [ובנין ביתא. S. is paraphrastic "and the building of this house which we are building".

סחמל סחמל [רב בנה. S. mistook the two words for one, *i. e.* **רב בנה** cf. Dan. 51, 3.

12. **בבל**. S. omits.

13. **סחמל** [בבל. S. correctly calls Cyrus King of Persia. MT's connotation is of course original, King of Babylon, is Cyrus's title also in the cuneiform inscriptions. GAB omit. Esd. = βασιλευντος Κύρου χώρας Βαβυλωνίας.

14. **סחמל** + [נבוכדנצר.

סחמל [לדיכלא. Esd. also has the suffix ἐν τῷ ἑαυτοῦ ναῶ.

S's **ܠܚܝܬܠܐ ܕܝ ܒܒܠ** for MT **ܠܚܝܬܠܐ ܕܝ ܒܒܠ** represents a free translation rather than a witness of a different Aramaic original.

ܠܫܬܒܥܝ. S. has a confusion of **ܫ** and **ܥ**.

ܝܕܝܒܝܢܝ. S. and G. read singular.

15. **ܘܠܬܝܬܝܢ ܡܝܢ ܡܢܬܐ**. S. freely renders "and bring (and) place".

ܐܠܗܐ. S. omits.

16. **ܐܠܗܐ ܕܝ ܒܝܬ ܐܠܗܐ**. This may not be the original Syriac reading but a scribal corruption of **ܐܠܗܐ ܕܝ ܒܝܬ ܐܠܗܐ**.

17. **ܐܠܗܐ ܕܝ ܒܝܬ ܐܠܗܐ ܕܝ ܒܒܠ**. MT's "in the king's treasury there which is in Babylon", S. renders "in the records, that are in the treasury of the kings of Babylon". That MT here is not the original text Esd. (**ἐν τοῖς βασιλικοῖς βιβλιοφυλακίαις τοῦ κυρίου βασιλέως τοῖς ἐν Βαβυλῶνι**) as well als S. bear witness. S. presents the nearest to the original (perhaps is original) = **ܐܠܗܐ ܕܝ ܒܝܬ ܐܠܗܐ ܕܝ ܒܒܠ**. Cf. Bewer, *ad loc.*

ܕܝ , **ܕܝ**. This reading is also in several Aram. Mss. and in Esd. G. has both. S. has the preferable reading.

CHAPTER VI

1. **והם חפצו ואל חב גל** [ובקרו בבית ספריא די נגויא מהחתין. S. renders MT's "and they searched in the hall of records where the treasures were laid up" by "and he read the records which are in the treasury". S. gives a paraphrastic translation, keeping, as does G., Darius as subject. For the translation of **בקר** by **גל** cf. 4 15, 19.

2. **והשתכח** [ואמס. S. keeps the same subject as in vs. 1.

באחמטא [באמטא. S. here preserves the original form of the Persian name. Cf. *BDB*.

בבירתא [בבירתא. This may be a corruption of the original **בביתא** which a copyist misread **בביתא**, as a result of this, **מדינתא** after **במדי** was omitted.

בגוה דכרונה [בגוה דכרונה. MT "(There was written) in it a record". S. "(und thus was written) in the volume". A copyist has inadvertently written **בגוה** for **בגוה**.

3. **שם מעם** [שם מעם. This is a double translation.

בירושלם [בירושלם = **בירושלם**. So read several Aram. mss., Esd., G. and Vulg. This is the original text and MT must be corrected accordingly.

ביתא. S. omits, as do Esd. and GL, because their construction of the sentence does not require it.

מסובלין [מסובלין. This manifestly is a serious scribal mistake for **מסובלין** = MT.

שתין [שתין. S. corresponds here to I. Kings 62 and

apparently represents the original. MT was probably occasioned by the proceeding שתינ.

4. לוח [נרבה. It is not likely that S. had a different Aramaic text. Either this a free rendering facilitated by the (corrupt) reading חרת which S. follows or it is a scribal correction for the original מנחה.

5. מנח + [נבוכדנצר. Cf. note on 11.

[מךהכלא ד-יבירושלם. S. omits through oversight.

ללכח ללל גסמלס [התיבון ויהק להיכלא ד-יבירושלם לאתרה
ללכח. S. mistook the sense and translated MT's "let them restore and let it (all) come to the temple which is in Jerusalem, to its place" by "and they restored (them) and they came to their places to the temple which is in Jerusalem". S's suffixes are naturally correct, but that does not mean that S. had a different original Aramaic from MT. גסמלס and ללכח are doublets, of which the latter is secondary. A reader who missed it at the end inserted it.

ללכח [ותחת. S. translates MT's "and put down" by "and they assembled them together". MT is not correct, but S. translated freely. It seems most likely that the original translator wrote the imperfect of the various verbs in this verse as is demanded by the sense.

6. מלח [אפרסכיא. S. renders freely.

7. ונחכסנא מלח [דך פחת יהודיא. S. translates MT's "that governor of the Jews" by "that the Jews may do it". Some commentators would omit this passage in MT as a gloss. GB omits, but GAL follow MT.

ללכח [שבי as in 55. S. makes good sense: "Leave the work of the house of God alone that the Jews may do it and also (let alone) the captivity of the Jews that the house of God may be built upon its place." It is not probable, however, that S. had a different underlying Aramaic.

יך]. S. omits.

8. **לחל ויב אלהיכם חכם כחכם ויחל** [דייחעבדון עם שבייהודיא אלך]. S. renders MT's "what you shall do in cooperation with those elders of the Jews", by "take care that you do not quarrel with the captivity of the Jews". S. paraphrases.

אלך]. S. omits.

סמלל [די מדה]. MT "out of the King's revenues which are from the tribute of Abarnahara" allows the Jews to have a portion "of the tribute" while S. more liberally "of the king's revenues and the tribute which (is gotten) in Abar-nahara". This is an example of S's free rendering.

[אסמרנא]. S. omits.

סחבא [דילא לבמלא]. S. renders freely.

9. **סחבא ויבב להם סחבא ויבב להם** [ומה חשון]. S. renders MT's "and what they need" by "and give them what they wish and do not let anything be wanting for them". S. has here not only a doublet, but anticipates also the verb, which it translates again after the catalogue.

אסל [כמאמר]. This is a free but good translation.

סחבא [מתיהב]. S. translates MT's "causing it to be given" by "let them bring (or they shall bring)". This is a free translation.

10. **סחבא** [ניחוחין]. MT "incense" by "sacrifices" is a free rendering.

חל [לחיי מלכא]. S. freely renders "on behalf of the king" MT's "for the life of the king".

11. **סחבא ויבב להם סחבא ויבב להם** [חוקף יתמחא עליה]. MT "and let him be crucified and fastened on it (i. e. the beam)". S. "and let them make him a cross and crucify him upon it". S. is a full and free rendering.

12. **יאהב** [די שכן]. This is a copyist's error for **יאהב**.

[יאהב]. This is a scribal doublet.

יאהב [יאהב]. MT "he shall over throw"; S. "he shall dwell".

Heb. construction "they killed the passover" by "and they killed the sheep at the passover".

וַיִּשְׁחָטוּ אֶת הַכֹּזֶבֶת [וְלֹא] אֶת הַכֹּזֶבֶת. S. renders freely.

21. מִבָּבֶל [וּמִכַּלְדָּא] וּמִכַּלְדָּא. S. adds paraphrastically "of Babylon".

וְכָל [וְכָל] מִן. MT has not only the returned exiles but also all others who qualified; S. has only those of the returned who qualified.

אֶת הַכֹּזֶבֶת. S. omits as the sense did not seem to require it.

וְלֹא [וְלֹא] אֶת הַכֹּזֶבֶת. MT "to seek", by S. "to pray before".

This is a free rendering.

22. אֶת הַכֹּזֶבֶת [וְלֹא] אֶת הַכֹּזֶבֶת as often in S. cf. 16, 8, 38, 9.

CHAPTER VII

1. **מבצע +]האלה**. S. freely expands.

4. וַיִּשְׁלַח This is a copyist's error for וַיִּשְׁלַח. Cf. Neh. 12 19, 42.

5. **חַסְדֵּי** [אלעזר]. It is possible that this name was pronounced as by S.

ההכהן הראש. MT has "Aaron, the high priest". S. takes הראש with the next word, wrongly.

MT, "this Ezra went up". S. "Ezra was the first who went up". Cf. vs. 5.

6. **שמעל** [מהיר]. S. renders freely.

מִשְׁכָּלָא, אִשְׁכָּא, וְכָא מִשְׁכָּלָא כִּדְיִהוּדָא אֱלֹהֵיו עָלִיו כֹּל בְּקִשְׁתּוּ
 כִּדְיִהוּדָא. מִשְׁכָּלָא, אִשְׁכָּא, וְכָא is translated by כֹּל בְּקִשְׁתּוּ. וְכָא
 מִשְׁכָּלָא is represented by מִשְׁכָּלָא. This is strange,
 for in vs. 9 S. translates this phrase correctly. מִשְׁכָּלָא
 suggests that the translator mistook כִּדְיִהוּדָא for בְּרַת יְהוּדָא
 and further מִשְׁכָּלָא suggests that he took the לֶךְ of הִמָּלֵךְ as
 a verb. S. = "the favor to walk in the law of the Lord
 as he wished".

7. המשרתים ו S. omits ו and translates [המשרתים] v. 15. cf. note on 241.

וְהַשְׂמָרִים. MT "and the porters"; S. "and some of the porters". This is merely a free rendering.

S. adds freely. **והוא ילך ויחנך** + אל ירושלם

8. **ויבאו** = **ויבאו** **ויבאו**, so also 3 Heb. mss., GAB and Vulg. MT in Vss. 8—9 considers Ezra as subject and so uses the singular; the versions regard the exiles as subject and so use the plural.

9. **באחר**. S. omits.

הוא **הוא**. S. uses pl. as in vs. 8 *q. v.*; but had no different original text.

בא. Cf. note on vs. 8.

אֵלֶּי וְאֵלֶּי וְאֵלֶּי וְאֵלֶּי **אֵלֶּי וְאֵלֶּי וְאֵלֶּי וְאֵלֶּי**. MT "According to the good hand of his God upon him". S. "according to the hand of God which prospered them". Both MT and S. consistently carry out their preferences begun in vs. 8.

10. **לדרש**. S. renders freely and awkwardly, because the same verb follows almost directly afterwards again. It is therefore a fair question whether the original did not have **לדרש** which is the exact equivalent of **לדרש**. Cf. 10 16.

הם **הם** **הם**. The plural signs may of course be due to a copyist.

11. **הספר** **הספר** **הספר**. The versions have difficulties with this. GAB τῷ γραμματεῖ βιβλίου λόγων which corresponds to **הספר** **הספר** **הספר**. Esd. paraphrases 11^b and omits these words. S. simplifies by omitting **הספר** either deliberately or accidentally.

על-ישראל **על-ישראל** **על-ישראל** as in 7 1, S. adds **על-ישראל** freely.

12. **מלך** **מלך** **מלך**. Cf. note on 1 1.

הספר **הספר** **הספר**. S. adds **הספר** freely.

נמיר. GAB, Esd., Vulg. have here all incorrectly translated. S. alone has preserved what the epistolatory style demands, viz. "greeting", instead of MT's "perfect". Professor Bewer holds that the present MT is a corruption of

what must have stood here, viz: שלם. "Mir scheint in der Tat, in נמיר ein alter Fehler für שלם vorzuliegen, die erste Silbe נמ enthält noch einen Rest davon, die zweite יר scheint mir verdorbene Dittographie des folgenden ונ zu sein. Der ursprüngliche Text lautete also: אלה שמיא שלם. So las auch Pesch."¹

וּכְעֵנָה. S. omits. Cf. note on 48.

13. מְנִי שִׁים מַעַם אֱלֹהִים מְנִי שִׁים מַעַם. S. renders freely and pleonastically to express the formal style.

לִירוּשָׁלַם. S. omits.

14. מְנִי שִׁים מַעַם אֱלֹהִים מְנִי שִׁים מַעַם. This is a repetition of vs. 13 where it represents the Aramaic קְנִי שִׁים קְעָם.

וְשִׁבְעָתָא יַעֲמָדִי שְׁלִיחֵי. MT "and his seven councillors, thou art sent". S. "and I have sent some of my courtiers". S. does not only put the words in the first person in the mouth of the king, as also in vs. 15, but omits שְׁבַעַתָּא and misinterprets the meaning of the original. S., of course, gives sense but is in reality nothing but a free and incorrect translation.

וְאֵלֶּיךָ אֱלֹהִים אֲנִי וְכָלִיךָ אֱלֹהִים אֲנִי. MT "according to the law (כִּדָּת must be read) of thy God which is in thy hand (i. e. with thee)". S. "and also to inquire about the law of thy God which is in thy hands". If S's text is correctly handed down, the translator repeated for the sake of clearness וְאֵלֶּיךָ אֱלֹהִים, misunderstanding the meaning of the original. But it is perhaps not quite impossible that this repetition is due to a copyist and that the original translator wrote אֲנִי instead of אֵלֶּיךָ. If he did, his original

¹ Bewer: "Der Text des Buches Ezra", S. 69.

read כדת which was the original reading rather than בדת
of MT.

ויעמוד. S. omits.

15. **וְהָיָה לְךָ חֶסֶד** MT "have freely given".
S. "which I have voluntarily offered". This is a free translation put into the first person singular.

חַמְדָּה, חֶמֶד. For the interchange in the Divine name cf. 15, 38, 9, 622, 101, 6, 9. The addition of חַמְדָּה is of no consequence for textual purposes.

16. וְכֵן כִּסֵּף. S. omits the copula.

בבל **בב** **בב** is due to dittography.

חֲסֵדָם וְנִסְיָנָם MT "with the free will offerings of the people". S. "let go with thee". Cf. vs. 13. This is a very poor rendering.

S. freely adds **וְהַלְכָה** and understands **מִתְגַּדְּבִין** to refer to the laymen, translating it **וְהַלְכָה אִתָּם** "and those who wish to go with thee", and adds **וְהָלַךְ** "let them go", as a result of this faulty interpretation. S. renders very freely and quite incorrectly from an entirely different point of view.

17. בית. S. omits.

18. כְּכִסֵּא וְדִבְהָ. This is due to the influence of vs. 17.

אלהכם S. translates with Ezra in mind.

19. **אלה די בירושלם** MT here is quite unparalleled in Ezra. S. presents here the original **אלה די בירושלם**, so also Esd., G. and Vulg.

עליון ופלוס ופלוס חן בלשונם [ושאר חששות בית אלהק. 20.
S. translates very freely.

S. omits. וְדִי יִסַּל לָךְ לִמְנָתָן

תתן ואלו אל. "Thou shalt take and give." The parallel translation of the entire verse shows the freedom of S.

S.

And whatsoever other requirement of the house of thy God it shall fall to thee to give, thou shalt give it from the king's treasury.

And the rest of the vessels which are required by thee for the service of the house of thy God, thou shalt take, and give from the king's treasury.

21. ספר דתא] ספרי; ספרי. Cf. vs. 11 MT.

1. חסם. S. renders freely. יתעבד

22. ~~היה~~ ~~אמר~~ ~~זכר~~ ~~אלו~~ [ועד בתין משה]. As in the foregoing in MT and in S. the order should be ~~בתין ועד משה~~. The order of MT has been confused by a scribe.

23. כָּל־דָּבָר] + וְנָתַתָּהּ לְיָדָיו. "(Everything) shall be put on a slip of writing", *i. e.*, it shall be carefully noted down for reference, "and give to him", *i. e.*, to Ezra "(according to the precept of the God of heaven.)"

MT "let it to be done exactly". S., "he shall take it and use it". S. paraphrases.

24. MT "singers porters, nethinim". S. connects quite wrongly תרעיא with תרועה and got the meaning "trumpeters" for "singers and porters". The *nethinim* S. omitted.

S. omits as previously (cf. 4 13, 20) מנדה בלו והלך and then translates as if its Aramaic original read לא שלימ למאמר עליהם. This is in reality merely a careless guess to make a smooth reading and to cover the translator's ignorance of the preceeding words.

25. אורא] + 1,200. Cf. I I.

א.א. שפירא, ראש הכולל, [כחכמת אלהק די בידק]

שחמ"ן] *shahman*. S. renders freely.

דתי] **S.** translates by a singular. The Greek ver-

sions also have the singular which Guthe and others believe is the original reading. Vs. 26 favours the sing. — קָת.

26. מָתַן [לְשֹׁרֶשׁוֹ]. S. paraphrastically renders by the word that makes the natural antithesis to "death".

27. מָבֵן [כּוֹמֵת]. This is a free but good translation.

[אֲשֶׁר]. S. omits.

28. [וַיּוֹעֲצֵיוּ וּלְכָל]. S. omits.

לְכָל, וַיִּשְׁלַח חֲבֵט וְשִׁמְשֵׁי, וְעֹלָה. S. paraphrases.

CHAPTER VIII

וְהֵם מְנַחֵם וְהֵם מְנַחֵם. S. adds freely after (and these are) "the names of" because a list of names follows.

אֲבֹתָם. A scribe has carelessly changed the nominal ending.

וְהֵם מְנַחֵם. S. renders MT's "and their genealogy" by "who were reckoned by genealogy." This is a free translation. The following comparison of MT and S. shows the freedom the translator used:

MT

S.

Now these are the chiefs of their fathers and their genealogy, (viz.) the ones going up with me in the reign of Artaxerxes, the king, from Babylon.	Now these are <i>the names of the chiefs of your fathers who were reckoned by genealogy</i> and went up with me, in the reign of Artaxerxes, the king, from Babylon.
--	---

2. אֲבֹתָם. A scribe has written the shorter form as a result of haplography due to the similar ending of the preceding word.

3. חַדָּה. S.

4. מְנַחֵם. S's usual way of writing this. Cf. note on 26.

חַדָּה מְנַחֵם. S. wrongly divides this name into two names אֵלִיה וְעֵנִי which necessitates the changing of חַדָּה into חַדָּה.

5. $\text{בְּיָהוּאֵל} \text{ בְּ} \text{שָׁלַל}$. S. has just as Esd.^{AB} and GA $\text{Ζαχαρίας} = \text{זָחַרְיָא}$ which has dropped from MT, for $\text{בְּ} \text{שָׁלַל}$ was certainly $\text{בְּ} \text{שָׁלַל}$. Esd.^{AB} and GA insert זָחַרְיָא after מִבְּנֵי , S. after שְׁכֵנֵי . שָׁלַל is a scribal corruption of שָׁלַל .

6. $\text{וְ} \text{מִבְּנֵי}$ without the copula.

עֲדִין . Cf. note on 74 for a similar scribal error. The original עֲדִין or rather עֲדִין has easily been changed because of the similarity of ע and י . The ע here has the hard sound = ע as in Gomorrah = עֲמֹרָה . S. follows a different vocalization than that of the Massorites.

עֲבָד . • was perhaps originally the copula with the next word; in any case it is wrong.

7. עֲתִלְיָה . S. presents again a scribe's confusion of ע with א , and of ל with א for the original עֲתִלְיָה .

8. זָבֻדִּיה . S. presents here a scribal confusion of ז and י , and ב and א .

9. יָחִיאל . S. presents the easy confusion of א for י . The original of course was יָחִיאל . Cf. vs. 5.

10. $\text{שְׁלֹמִית בְּיָוֹסֶפֶה}$. The MT has evidently lost a word. S. noticed this and supplied it by writing שְׁלֹמִית twice, in this way trying to make sense. We know from GA and Esdras that the missing word was $\text{βαασι} = \text{בָּאִי}$ which MT lost by haplography. שְׁלֹמִית is due to confusion of א and י and different vocalization. MT should read $\text{וְ} \text{מִבְּנֵי בָּאִי שְׁלֹמִית}$ etc.

מֵאָה so also Esd.^{syr}.

11. בְּבִי . S. so in each case (twice), Esd.^L GL have $\text{βοαχαι} = \text{S.}$

12. עֲזַרְיָה for original עֲזַרְיָה ; confusion of ז and י .

הַקֶּטֶן is a copyist's error for הַקֶּטֶן . A scribe has confused ק and ט .

עשרה] חסרי. This reading is also found in 38 Heb. Mss. and in Esd. L.

13. אדניקם] אדניקם for original אדניקם. Confusion of , and ; and of א and נ.

יעואל] יעואל for original יעואל. Confusion of י and י.

14. סנשו] סנשו. S. follows the K'rê of the Hebrew text, Vulg., Esd. LB also read as S. This is the original.

ועמו] ועמו so also several Heb. Mss.

עלם] עלם. This is a mistake due to the preceding verse.

15. נחנה] נחנה. This is a free translation.

אחוא] אחוא. So also vss. 21, 31.

לאליעור] לאליעור, originally this was לאליעור, so Thorndyke.

16. אלנתן] אלנתן for original אלנתן.

ליריב] ליריב. for original ליריב.

ליריב] ליריב for original ליריב.

מבנינים] מבנינים. S., as the text stands, paraphrases by "these were all of them chiefs" but the מבנינים is a mistake due to the preceding מבנינים. Originally the text read מבנינים or מבנינים which is the exact equivalent of מבנינים.

למשלם] למשלם. This is the usual Syriac vocalization in Ezra.

17. ואוצאה] ואוצאה — K're of MT — ואוצאה. This is preferable to the K'thib.

אדו] אדו. The mater lectionis was lacking in the translator's MS.

אדו] אדו. S. translates freely.

אדו] אדו mistake for אדו as before.

אחיו] אחיו, a correction of the translator.

הנתינים] הנתינים. S. renders MT's "Nethinim" by "those who dwelt", misunderstanding it and connecting it with the late Heb. meaning of נתן.

18. אלהם] אלהם. Cf. note on 79.

אשרביה] אשרביה. A copyist has omitted the א in אשרביה.

שְׁמֹנֶה עָשָׂר. S. has 12 for MT's 18. This is a copyist's error. S. usually agrees with MT in numbers much closer than does Esd. but cf. note on vs. 26 below.

20. נְתִינִים (twice). S. translates by נְתִינִים and by נְתִינִים. S. felt the original force of the word. We are used to regard Nethinim almost like a name; but it was merely the designation of the old temple slaves.

וְהַשָּׂרִים S. omits through oversight.

בְּשִׁמּוֹת. S. renders freely.

21. שָׁם צוֹם. The translator misunderstood צוֹם "fast", and connected it with צוּרָה "command". ה he took as the suffix, and שָׁם he omitted.

וְיִשְׂרָאֵל was probably יִשְׂרָאֵל originally.

לְמַסְנָה. The Syriac reading is here probably corrupt. The original read לְמַסְנָה or לְמַסְנָה.

22. עַל. S. renders freely MT's "upon" by "with".

בְּחִבּוּב. S. translates a collective by a plural. Cf. vs. 31.

וְאֶלֶּהֶם. S. omits the suffix here but in vs. 23 = MT. This may perhaps be a scribal corruption from אֵלֶּה as vs. 23.

24. שָׂרִי. S. regards by the translator as an equivalent, — a free rendering. Cf. 92.

וְהַשָּׂרִים. S. with Esd. AB preserves an original reading. Cf. Bewer ad loc.

25. וְאֶשְׁקֹלָהּ. S. freely renders MT's "weighed" by "counted".

וְהַשָּׂרִים. S. renders freely.

וְיִשְׂרָאֵל, a free translation.

וְהַשָּׂרִים + אֵלֶּה freely.

26. עַל־יָדָם. S. renders freely by חֲבִיבֵיהֶם.

וְהַשָּׂרִים. This is an unusual case be-

cause S. agrees with MT regarding numerals much better than the other versions.

[וכלי-כסף מאה לכרים זהב מאה ככר] S. (as Esd. A) omits.

27. [לאדרכנים] S. translates ל by e.

[כפרי] S. freely renders "bowls" by "platters."

[מזהב] S. translates freely "corinthian" which is a synonym for precious. Cf. I. Kings 7 45. I. Ch. 29 7.

[שנים] S. omits.

[חמודת] S. renders quite freely.

29. [חשקלו] Cf. vss. 25, 26, 33.

[הלשכות] S. renders freely.

30. S. adds [חבש].

[משקל] S. renders freely.

31. [חבכבכ] S. translates a collective by a plural, as in vs. 22.

33. [על-יד] S. translates freely.

[נחשנו] This is a scribe's error for [נחש].

[נעדיה] for original [נחב]. A scribe has miscopied.

[בנוי] The translator mistook בנוי for בני.

34. [במשקל] The copula must be inserted in MT, as Esd., G., Vulg., as well as S. show.

35. [בני] S. renders freely.

[נעמל] Cf. 6 17.

[עלה] S. translates freely but well; the original Heb. did of course not read עלות.

36. [דתי] = διάταγμα, GAB τὸ νόμισμα. S. knows of only one decree.

[נשא] S. translates MT's "helped" by "were honoring". The translator misunderstood the meaning (cf. 1 4) employed here by MT thinking it signified "lift up" = honor. Esd. and G made the same error.

CHAPTER IX

1. $\text{מִלְכָּם} + \text{אֱלֹהִים}$.

$\text{מִמֶּלֶךְ} [\text{הַשָּׂרִים}]$. S. translates here according to the sense.

$\text{חֲמַל, וְאַחֲבָא} [\text{הָעָם יִשְׂרָאֵל}]$. S. translates as if MT read עַם יִשְׂרָאֵל but S. had no different original text.

$\text{מִכְּמֶלֶךְ} [\text{הָאֲרֻצֹּת}]$. This is the usual translation in Ezra. Cf. 33, 92, 7.

$\text{כְּתֻבָּתֵיהֶם} = \text{כְּתֻבָּתֵיהֶם}$ so also G, and this was most probably the original reading.

$[\text{הַפְּרִי הַיְּבוּסִי הָעֲמִי הַמֶּלֶךְ הַמֶּלֶךְ}]$. S. has different order, $\text{הַמֶּלֶךְ הַמֶּלֶךְ הַיְּבוּסִי הָעֲמִי הַמֶּלֶךְ}$.

2. $\text{וּמִמֶּלֶךְ, וְיָבֵט} [\text{הַשָּׂרִים וְהַסִּנִּים}]$. The translator here disagrees with MT which holds the political officials guilty. The translator of S. holds the religious leaders guilty. This is of course only an interpretation by S., who had the same text as MT. G omits וְהַסִּנִּים which leads Guthe, Bertholet and others to hold it to be a doublet of שָׂרִים . Bewer, on the other hand, upholds the MT. Cf. "*Der Text des Buches Ezra*" ad loc.

3. $\text{בְּנֵי} [\text{בְּנֵי}]$. S. with Esd. and G. reads the plural בְּנֵי which is to be preferred to MT.

4. $\text{וְכָל, וְכָל, וְכָל, וְכָל} [\text{כָּל חֹרֵד בְּדַבְרִי}]$. S. "all who were concerned about the word" (sing.) The singular $\text{כָּל} = \text{בְּדַבְרִי}$ was probably the original reading. It is vouched for also by Esdras and Vulg.

11. נצית. S. adds suffix freely נצית.

ארץ. S. omits as unnecessary in the translation.

לאמר. S. renders freely.

והענין, probably the copula is due to a copyist.

שחביתם. S. paraphrases.

12. ויהיה. S. translates pleonastically and not very differently from MT = "and leave it for an inheritance".

13. כל. Cf. vs. 1, 10.

plur. as in vs. 7.

MT "thou hast punished us less than our sins (warrant)". S. "thou hast planned for us to forgive our sins". This comes from the reading חשבת for חשבת which 9 Heb. Mss. have.

כחול. S. renders freely.

14. לא. S. loses the rhetorical question of MT rendering, "Is it possible that again we shall trespass" by "We have turned away and trespassed". G makes a similar error.

Again S. overlooks the question MT "or marry people of these abominations" and renders freely "and we went and clung to these unclean folks"; and freely adds. S. disregards the question again and presents here a lengthy paraphrase: "But thou art merciful. Thou wilt not be angry with us. Forgive our transgressions from before thee. Because thou art merciful, leave us remnants in the world, because there is none like thee : and may we not perish."

15. ונעמוד ונודה. S. paraphrases: "We stand and confess before thee our sins."

S. paraphrases.

CHAPTER X

1. **יבנה וסל סבכל** [בכה ומתגמל]. S. changes the word order. **יבנה** [האלהים]. Cf. 15, 38, 9, 6 22, 7 15.

בבכי וסל סבכל [בכו העם]. S. renders instead of "the people wept"; "the children were weeping".

סבכל וסל [הרבה בכה]. Cf. 11.

2. **סבכל** [יחיאל] is a scribal confusion of א for י. The original was **סבכל**.

עילם [חבר] = MT **K're**.

סבכל + [לעזרא]. Cf. note on 11.

סבכל [באלהינו]. Cf. vs. 1.

3. **למנ מלכאל סבכל** [נכרת-ברית לאלהינו]. S. translates freely MT's "let us make a covenant with our God" by "let us say oaths before our God".

נפל סבכל [נשים]. MT is obviously incorrect as only the foreign wives were meant. GABL support the reading of S., accordingly we should emend MT to read **הנכריות נשים**. It is possible that the translator has used his prerogative of making clear what was meant and that the original text read **נשינו** or **הנשים**. Professor Bewer (ad loc) adopts the latter on the ground that "Die Einfügung lässt sich leicht, die Auslassung schwer erklären".

סבכל [בעצת] = **סבכל**. So also GAB and many oriental Heb. mss. This is the correct reading; the interchange of

ב and כ was easily made in the Heb. MT must be accordingly mended.

חַבֵּי [עֲשֶׂה]. MT "let it be done". S. "do". S. connects the following קום cf. vs. 4 with this imperative עֲשֶׂה "and confirm". MT is better.

4. חַבֵּי יֵשׁ מִמֶּנּוּ מִכֵּן [עֲלֵךְ הַדָּבָר]. S. paraphrases "(for) on thy account this decision has been decided".

וְיִשְׁמְרֵם [וְיִשְׁמְרֵם] is repeated because of the foregoing paraphrase.

מִיָּמָיו + [עֲזָרָא]. Cf. note on 11, 102.

5. מִיָּמָיו [שָׂרִי]. This is S's usual paraphrase of this word. Cf. 824, 91.

וְהָיָה [הַכְהֵנִים הַלְוִיִּם]. S. reads the copula with GAB and Esd. This is obviously the original reading = הַכְהֵנִים וְהַלְוִיִּם.

כִּדְבָר [אֵל פִּתְחָא]. S. brings out the specific sense of כִּדְבָר here.

6. מִיָּמָיו + [עֲזָרָא]. As in vss. 2 and 5.

וְיִשְׁמְרֵם [הָאֱלֹהִים]. As in vs. 1.

וְיִשְׁמְרֵם [לְשֹׁכֵת]. S. reads pl.

וְיִשְׁמְרֵם [אֱלֹהִים]. S. is the result of scribal carelessness which changed אֱלֹהִים into אֱלֹהִים by miscopying the א. Esd. AB and GAB vouch for the originality of MT.

וְיִשְׁמְרֵם = וְיִשְׁמְרֵם. A scribe has carelessly written ך for ך in MT. S. preserved the original reading. Cf. Esd.

וְיִשְׁמְרֵם [הַנְּזִלָּה]. S. paraphrases.

7. וְיִשְׁמְרֵם [וְיִשְׁמְרֵם]. S. freely and correctly paraphrases MT's "they made proclamations" by "and the priests proclaimed".

וְיִשְׁמְרֵם [וְיִשְׁמְרֵם]. S. here has preserved the original which is vouched for by many Heb. Mss. also by G. The context also demands it in agreement with the previous "in Judea".

לכל. Again S. construes as in the foregoing and reads "and among all the captives." In MT the proclamation is to the exiles alone; S. has it to all the province of Judea, to the capital *and* to the exiles.

יְרוּשָׁלַם + יְרוּשָׁלַם. Cf. note on 11.

8. כְּעֶצֶת. S. renders freely.

יְמַמְמָא סְוִימָא [הַשָּׂרִים הַזִּקְנִים]. S. has a different order.

יְחַלּוּ וְיִשְׁכְּבוּ [מִקְהֵל הַגּוֹלָה]. S. interprets. Cf. vs. 6.

9. חֲדָשׁ. S. renders freely.

יְבַעֲשִׂים. This is due to a scribe's carelessness.

יְשֻׁבוּ. S. renders freely.

יְבָרְכוּ בֵּית. S. omits through oversight.

יְהִלְלוּ [הָאֱלֹהִים]. Cf. vs. 1.

יִרְדּוּ מִלְּפָנֵי חַטָּאת. "Quaking and shivering because of the matter." S. either translated pleonastically מְרַעֲדִים (cf. vs. 12) and omits וּמִחֲשָׁמִים (cf. vs. 12) or took the latter wrongly for וּמַעֲשִׂים.

10. מִעֲלֵתָם. Cf. vs. 2.

יְשֻׁבָּה. S. reads plur. as usual.

12. יְקַהֵּל. S. interprets as in vss. 6 and 8.

יְיָאִמְרוּ. Cf. note on 11.

יְכַן כְּדִבְרֵי עֲלֵינוּ לַעֲשׂוֹת. If S. is not simply a free phrase, its present text may contain a doublet of which the original מִלְּפָנֵי חַטָּאת "thy words to us" was *later* corrected by מִלְּפָנֵי חַטָּאת לְכָל־חַטָּאת "and acceptable is everything which thou tellest us to do in truth". Perhaps the second translation (correction) was written on the margin and a later scribe incorporated it into the text. We may still further ask, was מִלְּפָנֵי חַטָּאת still another translation of יְכַן?

13. יְאֵבֵל. S. translates freely.

יְאֵבֵל. S. translates freely.

14. לְכָל־חַטָּאת. S. did not represent the meaning

of the original correctly according to which the leaders were to represent the whole congregation in this matter. On **חנן** cf. vs. 12.

חנן, **חנן**, **חנן**. S. here misinterprets "the appointed times" by "the time of prayer".

חנן, **חנן**. S. uses one term for the two Hebrew words.

חנן, **חנן**, **חנן**. MT is evidently wrong and must be corrected here to **על הדבר הזה**. Two Heb. Mss. GAB Vulg. read **על**. It is true that S. paraphrases in **חנן** but has the exact sense, and may therefore be regarded as a witness of the true text.

15. **חנן**, **חנן**. This is a copyist's carelessness for the original **חנן**. Cf. v. 6 for a similar mistake in the Syriac.

חנן, **חנן**. This is a scribal error for **חנן**.

חנן. A copyist has misplaced this name.

חנן, **חנן** = **על הדבר הזה**. Cf. note on 11.

חנן, **חנן**. This is a confusion of **ש** (written here **ש**) and **ק** (cf. first word in this verse where a similar error occurs and also vs. 6) with the omission of **ש**.

חנן, **חנן**. S. points the Heb. differently and renders here "(was) their helper", the subject is Shabbethai, the Levite. In MT Meshullam, who is misplaced in S., was also the subject, "they helped them".

16. **חנן**, **חנן**. S. with GL **καὶ διέστειλεν** gives evidence of an original **חנן** which MT also demands in that Ezra alone is subject. MT must here be corrected.

חנן + **חנן**. S. freely adds **חנן**.

חנן + **חנן**. S. has a free addition to bring out the meaning.

חנן = **חנן**, This is the correct reading. MT must accordingly be corrected.

17. **בכל האנשים — מלכא** [בכל אנשים]. This is the correct reading. MT must be accordingly corrected.

18. **ייריב** [ייריב]. The translator read the fuller from **ייריב** = **ייריב** which a scribe corrupted into **ייריב**.

19. **והם** [והם]. S. renders freely "and they also consented".

והם [והם]. S. omits **והם** and supplies "they offered" in order to make sense. Cf. RV. which reads both.

והם [והם]. S. has the plural.

20. **אמר** [אמר]. Cf. 259.

והם [והם]. S. reads with 9 Hebrew Mss. that which may have been the original. The confusion is as easily explained in Hebrew as in Syriac.

21. **יחזאל** [יחזאל]. This is a scribal corruption of the original **יחזאל**.

22. **אליועני** [אליועני]. In vs. 27, S. has **אליועני** which shows that the original was **אליועני** in vs. 27 and **אליועני** here.

ישמעאל [ישמעאל]. This is an error for **ישמעאל**.

נחמאל [נחמאל]. S. gives here the other common form of this name.

יחזאל [יחזאל]. This is due to an exchange of **י** and **י** for the original **יחזאל**.

23. **יחזאל** [יחזאל]. This is due to a scribe's carelessly writing **י** for **י** and **י** for **י**.

מלכא [מלכא]. S. interprets the names as belonging to two distinct individuals; but this is due to the carelessness of a scribe who wrote **מ** for **מ**. **מלכא** shows the confusion of **מ** for **מ**.

24. **המשרתים — משרתא** [המשרתים]. Cf. 241.

לשון [לשון]. This is the result of careless copying. The original was **לשון**. A scribe changed **ל** and **ש** to **ל**. Cf. the same error in vs. 6.

שלם. This is due to the absence of *mater lectionis* in MT; the final • is a dittography of the following copula.

אורי. This is due to an interchange of ; and , for the original אורי.

25. גלל. The • is dittography for •.

חנני. A careless scribe has written a more common name which resembled closely the one he found in his text.

לעזר. This is for the original לעזר or לעזר.

26. מתניה. The aural confusion here is due to both names being so common and thus easy to confuse.

חנני. This is a corruption of the original חנני or חנני by a confusion of • and • and of • and •.

אליה. This form is due to the following copula which S. connects with the fuller form of the name אליהו.

27. נחל. The seǵame points are, of course, a scribal error, due, perhaps, to a thoughtless connection with "olive trees". The mistaken pronunciation again may come from the name נחל — נחל.

אליעזר. This is for the original אליעזר. Cf. note on vs. 22 also 8 4.

אלישיב. *Mater lectionis* was wanting in Ms. used by translator.

מתניה. Cf. vs. 26.

נחל. This is due to an interchange of , and ; and to a different vocalization.

חנני. This is a copyist's corruption of the original חנני due to the more common but different name.

29. חנני. S. reads as does one Heb. Ms. Confusion of • and •.

שלם. This may be due to a careless copyist rather than to the translator.

חֲסִיָּה [עֲדִיָּה]. S. reads as does one Heb. Ms. Confusion of ח and ע. Cf. v. 28.

יִשׁוּב [יִשׁוּב]. This is a scribe's careless copying.

שָׁאֵל [שָׁאֵל]. S. supplied the more common pronunciation.

מִסְכֵּה [מִסְכֵּה]. S. always so translates in Ezra.

עֲדָנָה [עֲדָנָה]. The ע is a mistake א and the א is a mistake for א. Note how a good common name results from these mistakes.

וּבְנֵי בְנֵי מְנַשֶּׁה = מְנַשֶּׁה בְּנֵי מְנַשֶּׁה [וּבְנֵי וּמְנַשֶּׁה]. The translator missed the word and by the interchange of א and ו has changed the name "Binnui" into "his sons".

חֲרָם [וּבְנֵי חֲרָם]. S. and GAB also many Heb. Mss. have here the original reading. MT must be corrected to read וּבְנֵי חֲרָם. GAB Esd. ABL all vocalize חֲרָם as S. does. MT = חֲרָם which must also be corrected to חֲרָם.

מִלְכִּיה [יִשִּׁיָּה מִלְכִּיה]. S. has here a different order. S. read originally מִלְכִּיה for יִשִּׁיָּה.

שְׁמִירָה [שְׁמִירָה]. A copyist mistook this for the more common name.

מִסְכֵּה [מִסְכֵּה]. S. vocalizes differently.

וּבְנֵי [וּבְנֵי]. S. again confuses א and ע and א and א.

יִרְמִיָּה [יִרְמִיָּה]. This is a copyist's error for יִרְמִיָּה. A scribe has confused א and א and א and א.

בְּנֵי [בְּנֵי]. Cf. vs. 29 where the "sons of Bani" are already listed. S. must be correct as one clan would not be listed twice. At least one is wrong either in vs. 29 or here. MT should therefore probably be corrected to S. = בְּנֵי.

מִסְכֵּה [מִסְכֵּה]. This is due to a different vocalization.

אֲזָלָה [אֲזָלָה] = אֲזָלָה to which Esd. ABL and GBL also testify. Cf. Bewer *ad loc.* MT must be accordingly corrected.

בְּנֵי [בְּנֵי]. A copyist read א for א and this led to the omission of א, hence א.

כלהו, K're כלהו = כלהו which may have preserved the original reading.

36. וניה. MT is corrupt; but S. does not seem to have preserved the correct reading.

לכח. Cf. vs. 27.

37. ויעשו, K're ויעשו. S. in its corrupted state seems to have followed K're and to have read originally ויעשו. (Cf. note on vs. 36). ו was corrupted to ו.

38. ופני ובני. This is a scribal corruption for the original ופני ובני, i. e., the second without ו = "and the sons of Binnui," so also G. MT must be accordingly corrected.

39. עדיה. Cf. vs. 29. A scribe mistook it for the common name, an aural error. ע softly and badly spoken sounded like ע. Cf. Heb. עזר and Syr. ع and the French pronunciation of the English *th*.

40. מכנדי. This is for מכנדי. But both MT and S. are corrupt.

שרי. The translator read ש for ש.

41. עזראל. This is a corruption for the original עזרא in its Syriac form.

ושלמיהו. S. omits.

43. יעזאל. This is a copyist's mistake for the original יעזאל.

מתחיה. Cf. note in vs. 33.

זכר. Cf. vs. 27. S. reads with 1 Heb. Ms.

ידו. S. omits.

44. נשאו = K're נשאו.

נשאו, אצל, אצל. MT here is corrupt. S. read the same text and tries to express the meaning by "and there were among them men who had begotten sons".

VITA

I, Charles Arthur Hawley, was born December 3, 1889 at Verona, New York, the son of Charles Andrew and Clara Elizabeth Hawley (née Russell). I graduated from the Verona High School in 1908. The next four years I taught in the public schools of the State of New York. In 1912 I matriculated at Hamilton College from which I graduated in 1916 with the degree of B. A. cum laude. In the fall of the same year I entered Union Theological Seminary, New York City. In February 1917 I matriculated at Columbia University as graduate student in the Department of Semitics under Professor Richard J. H. Gottheil. In 1919 I graduated from Union Theological Seminary with the degree of B. D. magna cum laude. The following year I continued my study at Union Theological Seminary as Fellow of the Seminary and in 1920 received the degree of S. T. M. magna cum laude. In the fall of 1920 I matriculated at the University of Basel carrying on my studies under Professors Bernhard Duhm, Friedrich Schulthess, Albrecht Alt, and Paul Wernle. The summer semester of 1922 I spent at the University of Halle-Wittenberg in study under Professors Brockelmann, Bauer, Eissfeldt, Feine, von Dobschütz and Dr. Hempel.

UNIVERSITY OF CALIFORNIA LIBRARY,
BERKELEY

THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW

Books not returned on time are subject to a fine of
50c per volume after the third day overdue, increasing
to \$1.00 per volume after the sixth day. Books not in
demand may be renewed if application is made before
expiration of loan period.

JUL 15 1927

28 Feb 1963 JH

REC'D LD

FEB 25 1963

MAY 3 1979

REC. CIR. MAY 8 1979

REC. CIR. MAY 8 1979

YC101024

517496

BS 1355
H3

UNIVERSITY OF CALIFORNIA LIBRARY

